

INTERNATIONAL

Manitoba





THE HEART OF THE PROVINCE

Representative of Manitoba's past and present are the four coloured photographs on the covers of this book. The front cover depicts St. Andrew's Church, the earliest known church in Western Canada. It is situated on the west bank of the Red River a few miles north of Winnipeg. On the inside front cover is the majestic legislative building in "the heart of the province." Constructed from the famous Tyndall stone, it is a most impressive piece of architecture and recognized as one of the finest of its type on the continent. The back cover shows a member of the famed Royal Canadian Mounted Police, a force synonymous with the development of Canada's wide dominion. The inside back cover pictures the old Fort Garry Gate in Winnipeg. The story of the fort appears within the pages of this volume.

HISTORICAL MANITOBA.....

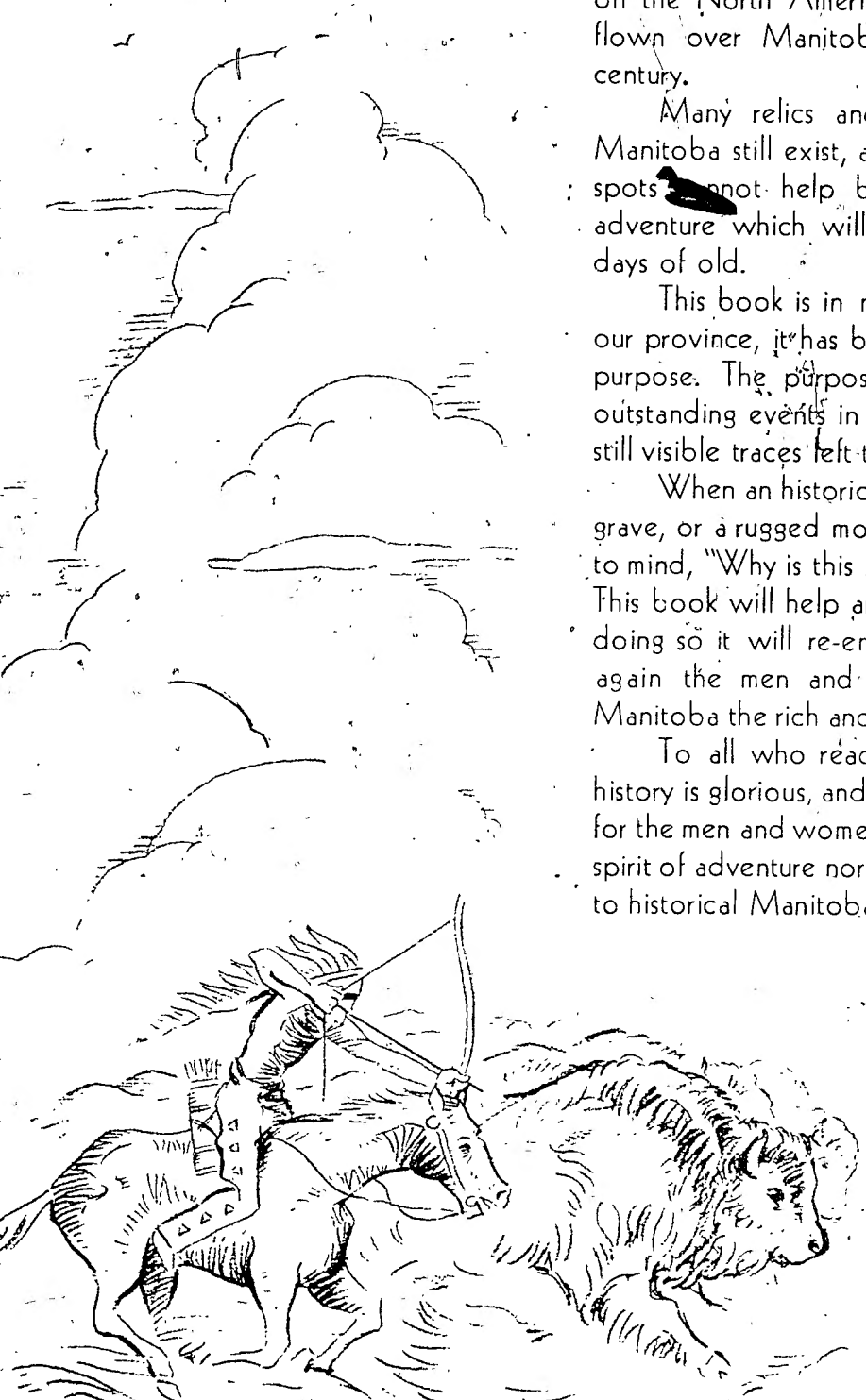
Manitoba has a proud history carved by men of vision and hardiness. This province has the unique distinction of having been under one flag longer than any other place on the North American continent. The Union Jack has flown over Manitoba since the beginning of the 17th century.

Many relics and monuments of those early days in Manitoba still exist, and travellers who visit these ancient spots ~~cannot~~ help but be thrilled by the romance and adventure which will forever bind them to the glorious days of old.

This book is in no wise intended to be a history of our province, it has been prepared for an entirely different purpose. The purpose is to describe but a few of the outstanding events in Manitoba's story of which there are still visible traces left today.

When an historical site such as an old fort, an ancient grave, or a rugged monument is visited, the thought springs to mind, "Why is this here, and what is the story behind it?" This book will help answer some of these questions, and in doing so it will re-enhance ancient sites and bring to life again the men and women who did so much to make Manitoba the rich and progressive province it is today.

To all who read this book, I would say Manitoba's history is glorious, and its future will be even more glorious—for the men and women of this province have lost neither the spirit of adventure nor the courage of their forefathers. Come to historical Manitoba and see it for yourself.....



James D. G. Macdonald

Minister of Industry and Commerce



THE FIRST VISITORS

MANITOBA first came into world history during the adventurous days of the early 17th century. In those days pirates roamed the seas and adventurers set off to discover new lands, ready to claim them for any individual or any country prepared to finance an expedition.

Among the foremost of these early explorers was Henry Hudson who seemed to find some irresistible attraction in northern waters. He made a number of trips to the Arctic, probably in search of the legendary North West Passage. His first trip was made in a little ship of only 50 tons, and on this trip he reached Greenland and this point of "farthest" north remained unbeaten for nearly 300 years.

On his second trip, still seeking for a waterway to the Pacific, Hudson discovered and explored the great river

which now bears his name. He little realized that in a few centuries a huge city would spring up at the entrance of this new river.

In 1610 he set out from England for his third trip to the north, and with him he took his young son Jack. Trouble beset him throughout the trip and harsh weather forced him to run his ship, the "Discovery," aground to avoid shipwreck. Later he sailed his stout little vessel through the Hudson Strait and on into the bay which was named after him. Once in the bay he turned his course south and proceeded as far as James Bay still in search for an open waterway to the Pacific Ocean and Orient.

His party wintered at James Bay, but in the spring of 1611 his crew turned mutinous, and Hudson, his son, and seven members of his crew who remained loyal to their captain, were turned adrift by the mutineers.

Four survivors of the crew managed to sail the "Discovery" back to England, but the fate of Hudson and the other members will remain a mystery forever.

Thus it was that this heroic sea captain might have had the first glimpse of the Manitoba mainland during his fruitless search for the North West passage—he might even have been cast up on the rocky coast line and lived off the land for many years—for there have always been stories and legends of strange white men living in the Arctic . . .

However, as far as records show, it remained for Sir Thomas Button to be the first white man to set foot on Manitoba soil, and make known the rough coast line to the west of Hudson Bay from Wager Point to Port Nelson.

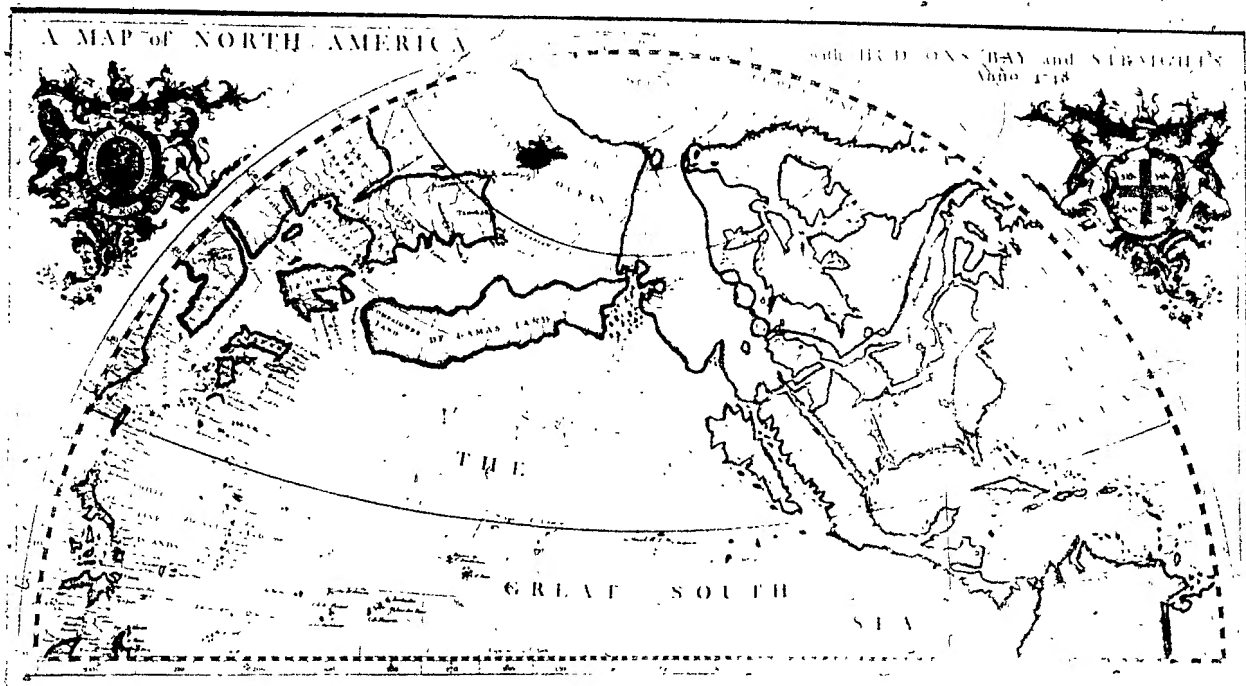
In 1612, Button, a native of Wales, was placed in charge of an expedition consisting of two ships—the "Resolution"

and the "Discovery"—the latter the same fateful ship in which Henry Hudson made his last journey.

He followed the same route as Hudson as far as the Strait and then discovered a small group of islands, overlooked by the previous explorer. These islands still bear his name.

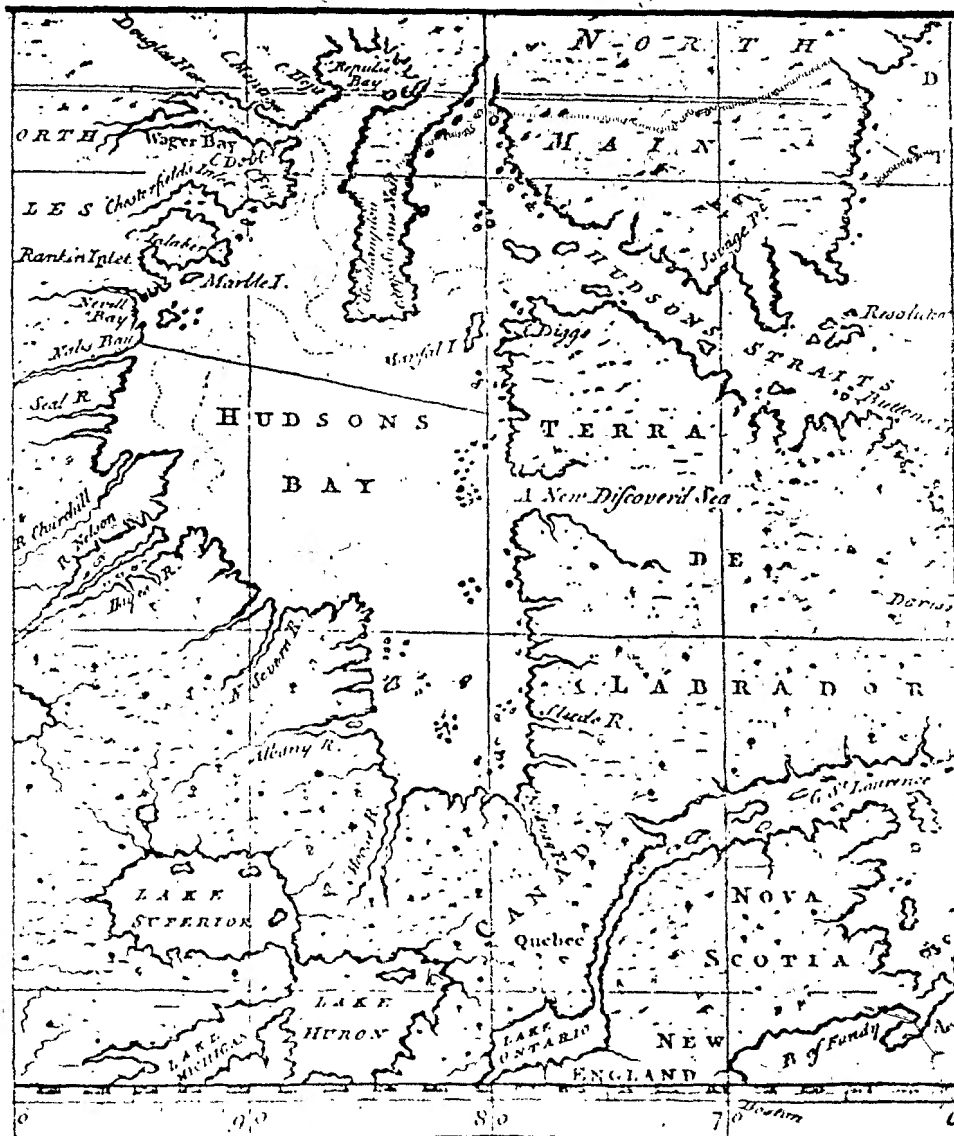
Shortly after, he left his islands and sailed across the Strait and through the Bay to the mouth of a large river, where he spent the winter, and in the spring he took possession of the country in the name of the King of England, calling it New Wales in honour of his home country. He named the river the Nelson, in memory of his sailing master . . .

And, so it happens that this northern region of Manitoba has been British territory ever since and has been under one flag longer than any other extensive part of the continent of North America.



The official map of the year 1748, depicting Hudson Bay and surrounding country. Such inaccurate maps as this guided adventurers into the heart of the unknown—many of whom never returned while others came back loaded with riches and knowledge, to become famous and take their places in world's history.

Hudson's Bay



An old map of the rich area of Hudson Bay. Its surprising clearness and detail is a tribute to the old mapmakers. This map along with the one on the preceding page are the property of the Hudson's Bay Company and hang on the walls of the Motor Country Club, Lower Fort Garry

HUDSON'S BAY COMPANY

A FASHION in hats gave the cause, Henry Hudson named the area, and a "Mr. Gooseberry" supplied the proof. In other words, the fur trade on the North American continent reached international importance due to the great demand set in Europe's royal courts for beaver hats in the 17th century.

In those days only the surface of the great fur industry of Canada had been scraped. Most of the furs came from eastern Canada and parts to the south, and there was great rivalry between the British and the French traders. Open warfare would have been a better name for it.

Then one year, an adventurous Frenchman, Groseilliers, called "Mr. Gooseberry" by the insular British traders,

penetrated far beyond the Great Lakes to see for himself where flow of furs began. Indians had been bringing in furs from the west for years, and he was determined to discover where they all came from.

In 1663, after a hazardous journey, he and his companions returned to the French colony in Quebec laden with furs—more furs than anyone had ever seen before. But they were subjected to ridicule, charged with illicit trading and fined heavily.

Groseilliers failed to get any redress from the French government for this shortsighted treatment and eventually joined forces with the British. England's colonies in America were securely held and the intrepid monarch

King Charles was once more on the look for new fields to conquer. And so it was that in 1668 the King loaned two ships, the "Eaglet" and the "Nonsuch" for an expedition to the Hudson Bay—named by Henry Hudson earlier in the century.

The Nonsuch arrived at James Bay in September, 1668, and before the snows arrived, Fort Charles was established. Thus was the corner stone of a vast trading empire laid. Trade was established and in 1670 proceeds were so good that a charter was granted to "The Governor and Company of Adventurers of England trading into Hudson's Bay." Prince Rupert, Royalist General and Admiral, was the first governor, and the company was given full rights to trade and commerce within the entrance of the Hudson Straits.

As years went on new forts were established and traders pressed into the interior. York Factory was established on the Bay and later Fort Prince of Wales.

It was a struggle to maintain the trade against the elements and also against the Frenchmen, who were quick to challenge the British claim to the rich north. For years the company held the Bay for England. Forts changed hands many times and there were many naval engagements in the once peaceful waters.

Traders made their trips into the interior—more furs were purchased, and trade expanded. But the French

were pushing west too. In 1731 Pierre Gaultier de Varennes, Sieur La Verendrye and a party of fifty Frenchmen started westward from Montreal. They set up trade in the southern reaches of the territory which is now Manitoba—and this trade cut into the Company's trade to the north. The French advanced north and set up forts as far north as The Pas, setting up a challenge to the charter rights of the Company of Adventurers. So new lands were sought by the company and men went out into the prairie, the forestland and the barren wastes.

From Fort Prince of Wales, such men as Samuel Hearne, Henday and Pink set out to discover the Northwest Passage and other lands for the British throne.

Time went on, and with it more battles were fought. Fort Prince of Wales was captured by the French, and later taken over again by the British, after General Wolfe captured Quebec. Thus ended the first phase of the history of Manitoba.

But there were other wars. In 1784 the North West Company, a group formed by nine different fur trading interests set up an aggressive trade in bloody opposition to the Hudson's Bay Company. They put forts across the land and competed with the established Company.

At first the Hudson's Bay Company was dilatory in meeting this blatant challenge to its supremacy, but as the years passed the conflict increased in ferocity, and

Defender of the Bay — Fort Prince of Wales, Churchill.



the two companies exchanged blow for blow. The Nor-westers had explorers too, who were anxious to take over control of new and fur-fertile lands. Alexander Mackenzie was but one of the men who left his mark on Canada, having blasted his way west as far as the Pacific coast, where he and his party wrote on a giant rock, "Alexander Mackenzie, by land, twenty-second of July, one thousand seven hundred and ninety-three." He later returned to London to be knighted by the King.

Mackenzie tried to buy a controlling interest in the Hudson's Bay Company with a view to absorb the Bay into the North West Company. Selkirk, who at that time had a controlling interest in the Hudson's Bay Company, refused, as he thought it might interfere with his scheme to bring out settlers for the Red River Valley.

When his settlers arrived there began a bloody and desperate battle between the rival interests, and the pioneers suffered much in the ensuing war for furs.

Eventually the Hudson's Bay Company and the North West Company directors realized the wasteful competition

and negotiated for union. The union was completed in 1821 and came under the charter granted to the Hudson's Bay Company, and the united company went forward to enter one of its greatest eras.

The Company controlled, under the Royal Charter, vast tracts of land, and the fur traders and factors explored great new regions to the north and the west, many of their names to become part and parcel of the very history of the Dominion.

The Company later relinquished much of its land to the crown, but still maintained its posts throughout the north and west of Canada. It developed a great retail trade and became world-renowned, playing its part in the history of the world almost as much as it had played its part in the creation of Canada.

Today the name of the Hudson's Bay Company is known not only throughout Canada, but in Europe as well. Thus was history made, and new lands discovered and conquered through a whim of fashion.

Hudson's Bay trading post, Churchill.



MR. KELSEY THE "LITTLE GIANT"

IN THE 17th century a young man by the name of Kelsey and an employee of the Hudson's Bay Company earned the Indian name of Miss-Top-Ashish, or "Little Giant," for killing two great grizzly bears which attacked him and his Indian companion in Northern Manitoba.

Nor was this the only thing that made Kelsey famous, for later in the year 1691, he pioneered his way south from York Factory on the Bay as far as the Saskatchewan and Carrot Rivers and gazed on the vast rolling Western Prairies . . . the first white man to see them . . .

Henry Kelsey made the inland trip on instruction from the Hudson's Bay Company Governor who was stationed at York Factory in order "to call, encourage and invite the remoter Indians to a trade with us . . ."

The intrepid adventurer ventured far inland, into a country of warring Indian tribes, a land of buffalo and lakes and plains . . . never before seen by white men and destined to become a great farming and mining country renowned the world over.

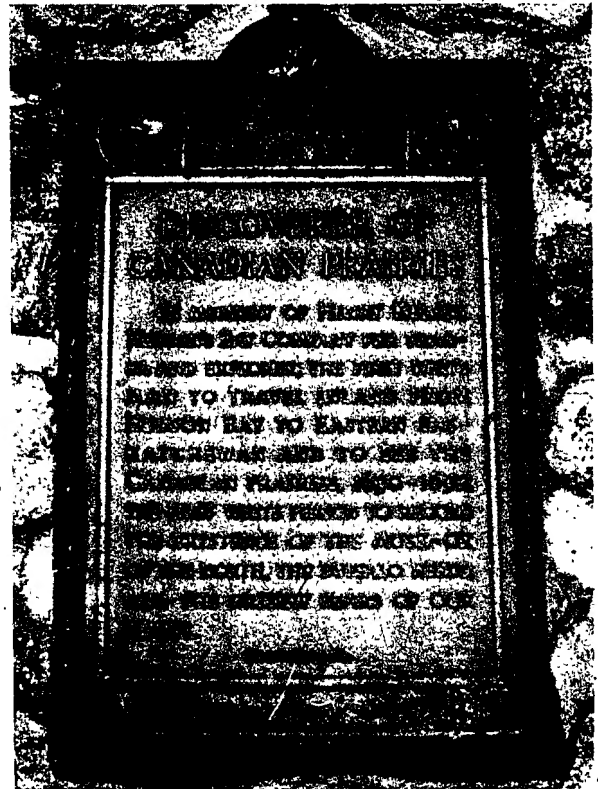
But what of his journey? In those early years man was entirely dependent on his strength, wit and resources if he were to live in the wild, unfriendly country. Yet, armed with but a musket and a hunting knife with only strange Indian companions and without maps or compass, or medical supplies, Kelsey set out for the unknown.

He saw grizzly bear, moose and buffalo . . . he saw giant forests and rolling prairies as he pushed south. For all his hardships Mr. Kelsey seems to have retained a puckish sense of humour, for he insisted in writing his journal in rhyme. Here is his introduction to his long trip . . .

"Gott on ye borders of ye Stone Indians Country
I took possession on ye 10 Inst. July
And for my Masters I speaking for ym all,
This Neck of land I Deering's Point did call
Distant from hence by Judgement at ye best
From ye house (York-Factory) 600 miles southwest
Through rivers wch runs strong with falls
Thirty-three Carriages (portages) five lakes in all
The ground begins for to be dry, with wood
Poplo (Poplar) and Birch with Ash that's very good
For the Natives of that place wch knows
No use of better than their wooden Bows."

In this remarkable journey Kelsey reached the Carrot River about two miles west of The Pas and went up stream for some 30 miles when he abandoned his canoes and pushed on by foot into the "country of the Assiniboine . . ."

On he pushed for miles until he reached the open prairie, which he describes as "ye ground being more bare than it used to be, ye Indians having seen great store of Buffalo, but killed none," "Ye Buffalo," he writes . . . "is not like those to ye Northward, their horns growing like an English ox, but black and short . . ."



Plaque on the "Little Giant's" cairn at The Pas.

For the first time on record a white man saw Canadian bison—destined to become part of Manitoba's provincial emblem—and miscalled them buffalo . . .

Kelsey later returned to York factory and continued to live a long adventurous life in the service of the Hudson's Bay Company. He persisted throughout in rhyming his reports no matter what length or importance they were. His longest report was the description of his trip to the southwest, which was probably the highlight of his chequered and often harassed career. In this mood he concludes . . .

... There is beavour in abundance but no otter,
With plains and ridges is the country throughout
Their enemies many whom they cannot route
But now of late they hunt their enemies
And with our English guns do make ym flie
At Deering's Point after the frost
I set up there a certain cross
In token of my being there
Cut out on it ye date of year
And likewise for to veryfie the same
Added to it my master Sir Edward Deering's name
So having not more to trouble you with all I am
Sir your most obedient and faithful servant to command.

—Henry Kelsey.

THE ELEVEN YEAR TRIP

The heroic
La Verendrye group,
St. Boniface.



HE HAD been bred on the stories of the west, and was filled with the love of adventure of the fur traders for he had caught the spirit of a vast unknown country.

Finally, in the footsteps of his ancestors, Pierre Gaultier de Varennes, Sieur de La Verendrye started west from civilized Quebec. That was in 1727, when the governor of New France sent him to take charge of the fur trade at Lake Nipigon. It took eleven fighting years to reach the now famous junction of the Red and Assiniboine Rivers, fighting against Indians and fellow Frenchmen, fighting against sickness and starvation, and fighting time and nature. The story of La Verendrye is one of the opening of the Canadian West.

La Verendrye knew that successful fur trading depended both on intercepting the trade routes which led to Hudson Bay and the English, and on meeting the Indians deep

in their own country. His job was twofold, first to convince his fur trading partners in the east of this fact, and then to actually push into the west. He was, too, a loyal Frenchman, and determined to do all in his power to push the bounds of New France as far as possible to the much sought western sea.

Within a year of arriving at Lake Nipigon, La Verendrye sent back a request for permission and financial backing to push on into the territory of the Crees and Assiniboines. His request was turned down by the home government, and thus began his life-long struggle with the authorities for support in his adventures, support which the Governor of New France was too poor to give, and which the home government was too shortsighted to allow.

Even his fur trading partners, whose interest lay only in fur profits, withdrew their backing on his projects whenever profits dropped. This necessitated three separate

trips back to Montreal, a long and arduous journey at the best of times. But after each trip east, La Verendrye penetrated further west towards his goal.

In 1731, accompanied by three of his sons and a party of fifty men, La Verendrye struck out for the Cree country; but they only succeeded in getting as far as St. Pierre when trouble arose. Fear of unknown country has always gripped the hearts of men, even the early adventurers of French Canada. At Pigeon River, La Verendrye's men refused to go any further, so he had to be content with sending a small party on to Rainy River, where they established St. Pierre some two miles east of the present town of Fort Frances.

The following year La Verendrye joined them and pressed on further to the Lake of the Woods. Here tragedy in the form of floods struck them and only La Verendrye's dynamic spirit kept both Frenchmen and Indians from giving up. The same year he made his first contact with the Crees and Assiniboines when a party of these original Manitobans visited him, bringing furs and meat. From them he heard stories of the Mandans, whom he took to be white men.

In 1734 La Verendrye had to make his second long journey back to Montreal to pacify his eastern partners. Before leaving the west he sent some of his men into the Indian territory, at the request of the Cree tribes, to build a fort at the mouth of the Red River. This fort was soon abandoned for the more accessible Fort Maurepas on the Winnipeg River. While the building of these forts was going on, La Verendrye was making arrangements which, while amounting to great personal loss to himself, would enable him to carry on his explorations for at least another three years. The years that followed proved to be ones in which disaster followed disaster.

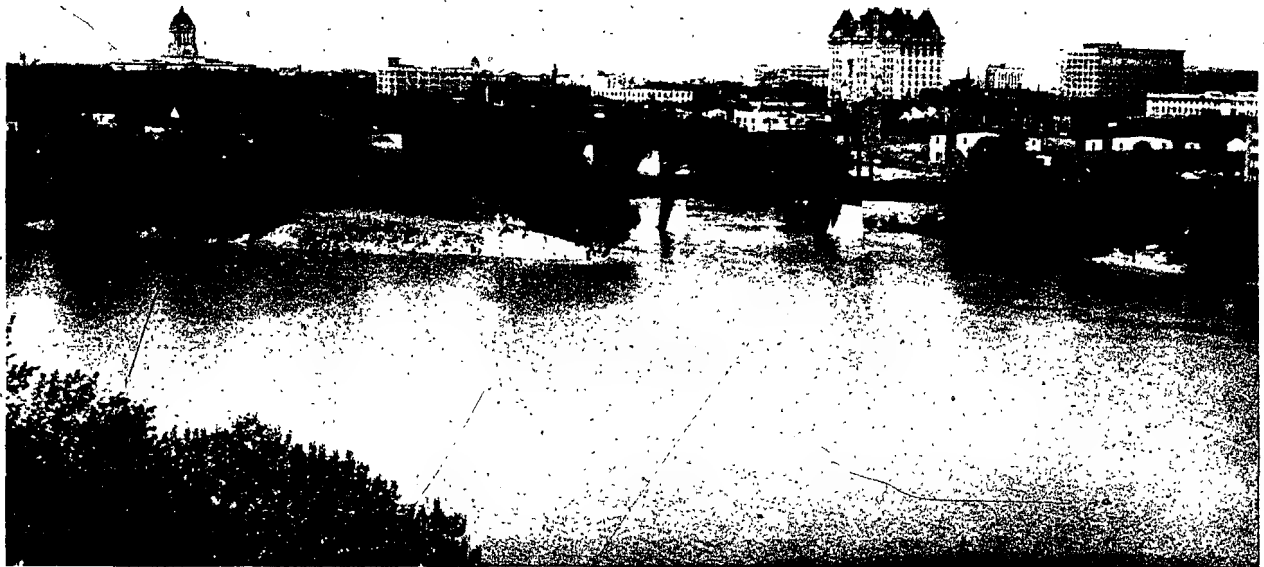
The supplies which he brought for his expedition had to be used at Fort St. Charles to avert starvation. That

was 1735. In 1736 provisions from Montreal were lost at Grand Portage, and once again reserves were used up to prevent starvation. The same year one of La Verendrye's sons and a group of twenty men were sent to meet the provisions boat from the east. At Massacre Island they were set upon by a group of Sioux and brutally slain. In response to this action, the Cree and Assiniboines offered assistance to the French in a war against their old enemies. La Verendrye managed to pacify them, but later put their friendship to good use in his westward journey.

Today in St. Boniface a monument stands near the spot where, on September 24, 1738, the first white man viewed the junction of the Red and Assiniboine Rivers, Pierre de La Verendrye was the first white man to walk the ground of Manitoba's present Capital city, but this spot was by no means the end of his journey. His job was still to intercept the British fur trade, so he pressed on up the Assiniboine, built Fort La Reine, on the present site of Portage la Prairie and then continued west again. Just how far he finally went is one of the great unanswered questions of history. Trouble among the Mandans, who proved to be not white men but another tribe of Indians, soon caused him to return to Fort La Reine, and more trouble in Montreal caused his return all the way east again.

La Verendrye made one more trip west after that, to Fort La Reine, where he sent out parties to build forts at various points throughout the west.

But once more, in 1743, further trouble among the partners caused him to return to Montreal, where he spent the last six years of his life fighting to clear his own name. Finally in the year of his death, 1749, his honor was established, and his partners were convinced that he had not been seeking personal riches. Today man travels from Montreal to Winnipeg in a few small hours - 200 years ago it took Pierre de La Verendrye eleven years.



An historic landmark. The junction of the Red and Assiniboine Rivers, Winnipeg.



A proud reminder of Red River history—Lower Fort Garry, 19 miles north of Winnipeg.



THE FIRST FARMERS

NOTHING less than a state of chaos existed in Western Canada at the beginning of the nineteenth century. There was war between the rival fur traders and settlers from the United States had begun their treks to the north-west in search of new and rich lands.

The possibility of the unpopulated areas of Western Canada being absorbed by the Americans suddenly became a vital issue.

It was this issue that prompted James Douglas, the Earl of Selkirk and a director of the Hudson's Bay Company, to take an action that resulted in the first large scale settlement of Manitoba.

He petitioned the British Parliament to send out settlers, to the rich valley of the Red River to secure the vast prairieland. But although he offered assistance in directing and financing the enterprise, the petition was turned down by a hide-bound home government.

Undaunted, he approached the other directors of the company for a grant of land on which he might form a settlement at his own expense. Again he met with defeat.

There was only one thing left for him to do, and he did it. Throwing his whole fortune into the company he obtained a large degree of control, and practically forced its directors to set aside a large portion of land for his settlement project.

And so in 1811, he gathered about 70 tenant farmers in Northern Scotland, hardy farmers who had been forcibly ejected from their holdings in order to make room for more sheep pastures. The party set out in three small vessels, the Prince of Wales, the Eddystone and the Edward and Ann.

In those first days there was no easy overland route from eastern Canada, so the settlers had to travel in through Hudson Bay.

Sixty-one days of storms and discomfort and near-starvation brought the gallant party to Fort Churchill. The death toll was high from scurvy and many too weak to walk had to be carried ashore by their more sturdy companions. Nor was this the end of their troubles for although the captains of the vessels had contracted with Lord Selkirk to build shelters and huts for the band of Scots on their arrival, as soon as their human cargo had been landed they weighed anchor and left the Highlanders to fend for themselves.

Already it was late autumn and cruel winds from the Arctic seas had begun knifing across the Bay. The stranded settlers, unaccustomed to the rugged land as they were, had to turn to building huts for shelter, and hunting game and fish for food. The long Arctic winter was a nightmare with the scarcity of food and fuel, and the merciless north winds and deadly blizzards.

The Buffalo Hunt.



—Photo, from Currier and Ives Print, Provincial Library.



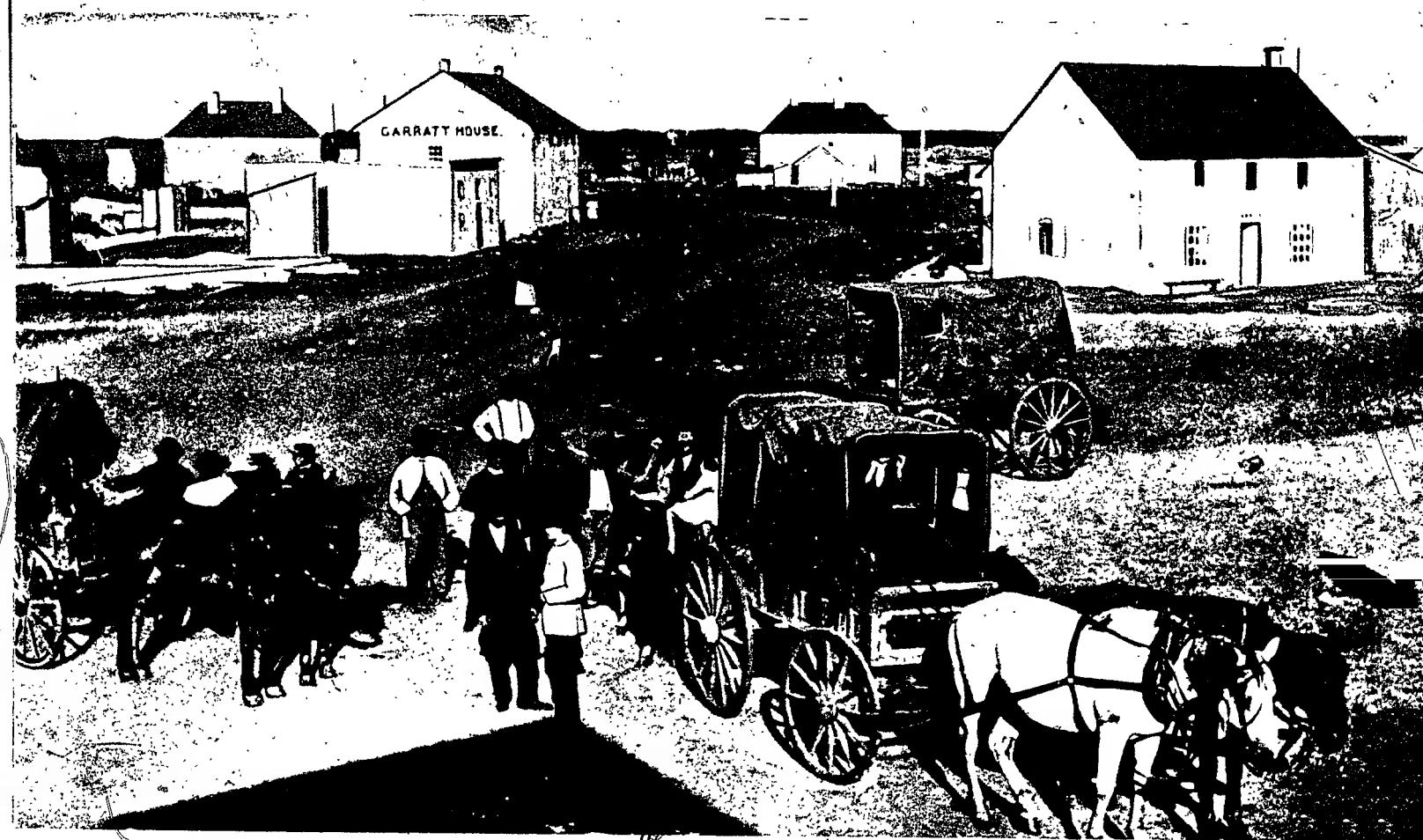
Commemorating the dreadful massacre of Seven Oaks, this monument stands just north of Winnipeg City limits.

At last spring came in the world-fateful year of 1812. The party left their pitiful settlement of huts and shacks and setting out in flat-boats, began a treacherous journey south down the coast of the Hudson Bay. Along they went up the Nelson River and the Hayes and on through Lake Winnipeg until finally the Red River, their first goal, was reached. The journey was completed exactly 400 days from the date of embarkation.

The settlers stayed on in the rich Red River Valley, and in the year of 1820, their presence there was confirmed by the treaty of Ashburton, and the ownership of Western Canada was established as far as the 49th parallel. Lord Selkirk's plan had succeeded.

For many years the colonists had depended almost entirely on the buffalo hunt and other game and fish they caught for food. But gradually they turned to the land, the rich, loamy earth of the Red River Valley. Their implements were crude and the labour was back-breaking . . . but the colonists persevered.

Then, it suddenly seemed that the worst was past. A few ponies and oxen, and a number of sheep were brought up from the United States. The prices paid for the animals were high, but the hardy Scots thought it was worth it to have a little comfort after so many years of near starvation and discomfort.



The corner of Winnipeg's Portage Avenue and Main Street in early pioneering days.

On these trips far south for supplies, the harsh squeaking of the wheels of their rough-hewn Red River carts made a sound that was never forgotten by anyone who heard it. Soon farms stretched out and farmers sought symbols of security by building stone churches, log schools and community centres. A village was born.

More immigrants arrived, much to the chagrin of the North-West company, a rival of the Hudson's Bay Company in the fur trading industry. The North-Westers did not want settlers or colonists to scare away fur-bearing game... which to them was far more important than mere human lives.

The Colonists were approached with bribes of free land in Ontario, they were coaxed and threatened... but to no avail. They loved the Western prairie they had conquered, and to them it was home. They refused to leave. It was then in the year 1815 that one of the bloodiest deeds in Manitoba's history took place. A heavily armed party of company men swooped down on the unprotected settlement and after meeting at first with strenuous resistance succeeded in driving the few survivors to the safety of a Hudson's Bay fort on Lake Winnipeg.

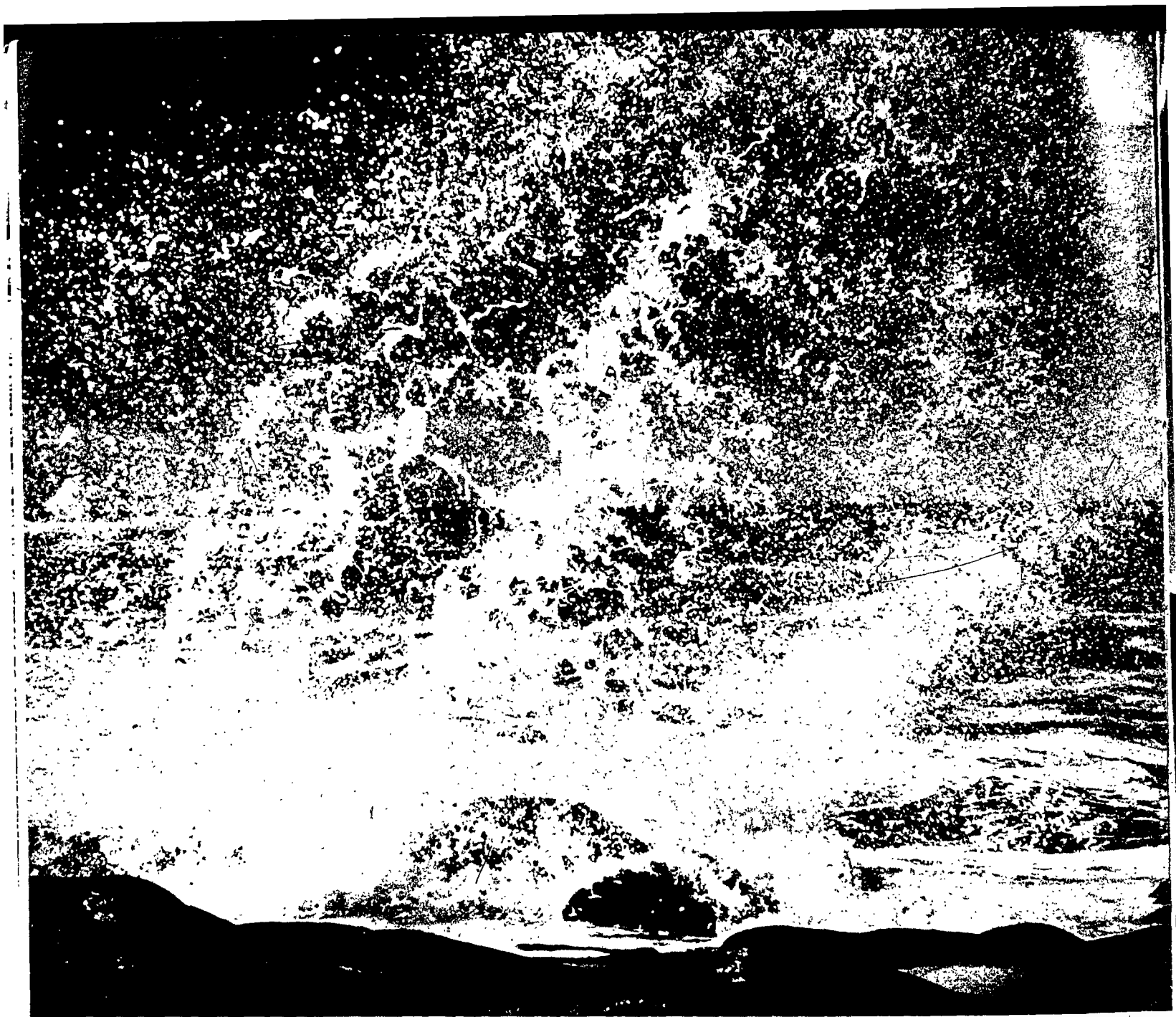
Later in the year reinforced by more settlers the undaunted Scots returned again, determined to live in the Red River Valley, and slowly, doggedly, began rebuilding their homes. This defiance angered the Nor' Westers so much that they swore to get rid of both the settlers and the Hudson's Bay Company once and for all time.

In June, 1816, eighty-five half-breeds and renegade Indians in full warpaint, drunk with fire-water and led by North-West Company agents, attacked the settlement. In a gallant effort to save the pioneers, Hudson's Bay Governor Semple and 20 men advanced from Fort Douglas to meet the murderous band at Seven Oaks. His little force, hopelessly outnumbered, was surrounded and cowardly massacred in their brave attempt. Their bodies were left lying on the bloody ground for dogs and wolves to devour, and the murderers went on to force the surrender of the fort and the outlying settlement. Homes were razed to the ground and again the pioneers were forced to flee up to the north of Lake Winnipeg.

At long last, Lord Selkirk came out with a force of disbanded soldiers and for the third time replaced the adamant and hardy Scottish colonists on their holdings. This time there was peace. Treaties were made with the Indians and under the protection of their own soldiers the colony made steady progress.

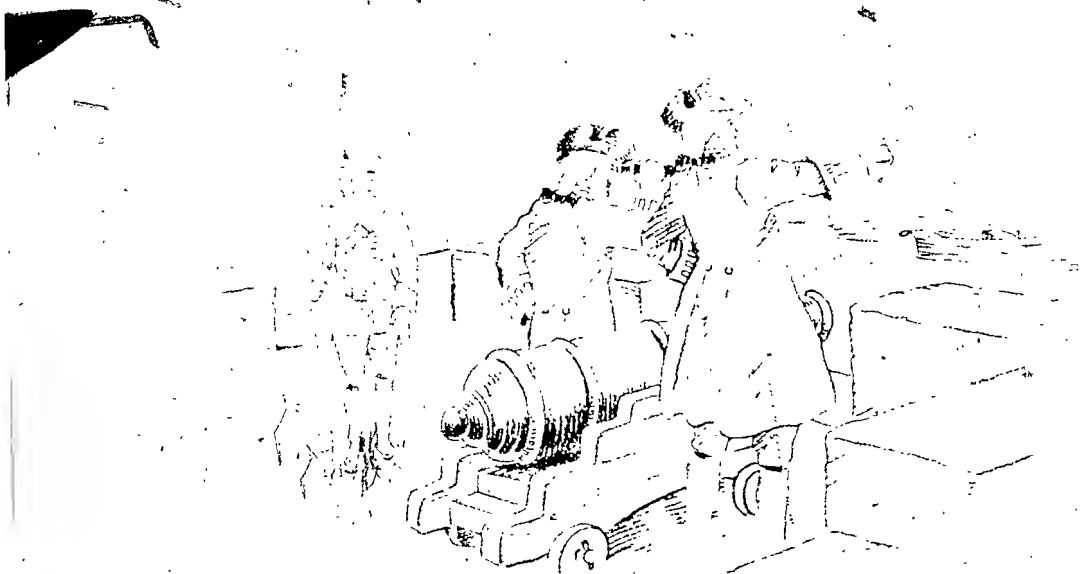
Lord Selkirk died soon afterwards, an early death brought about by his life of persecution and disappointment. But his name lives on and will be perpetuated forever in this land of free men.

The settlers faced many other hardships of flood, drought and grasshopper plagues, but no less brave than they were in the face of human enemies, they pulled through and formed the colony which grew with the years into the City of Winnipeg.



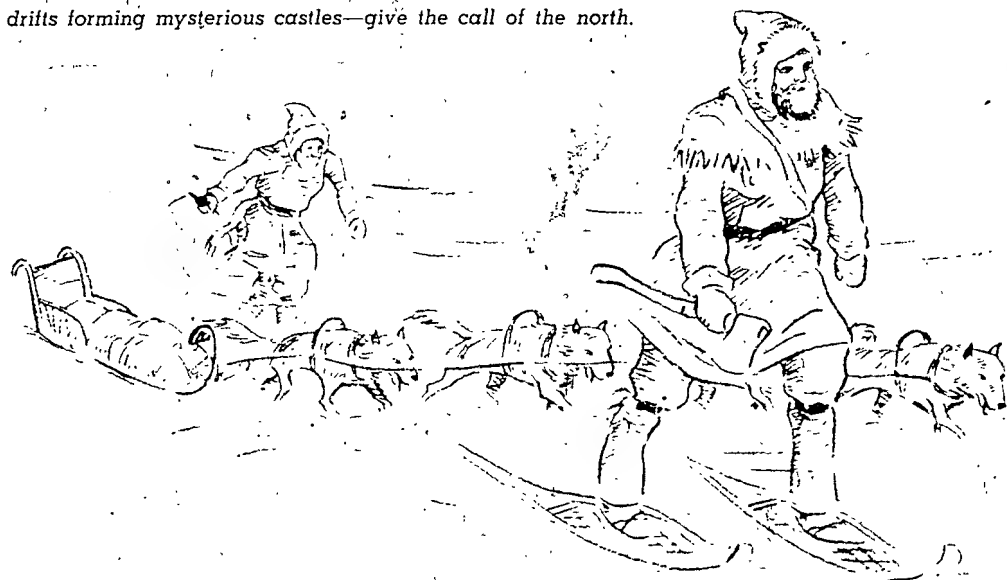
Summer Spray . . .

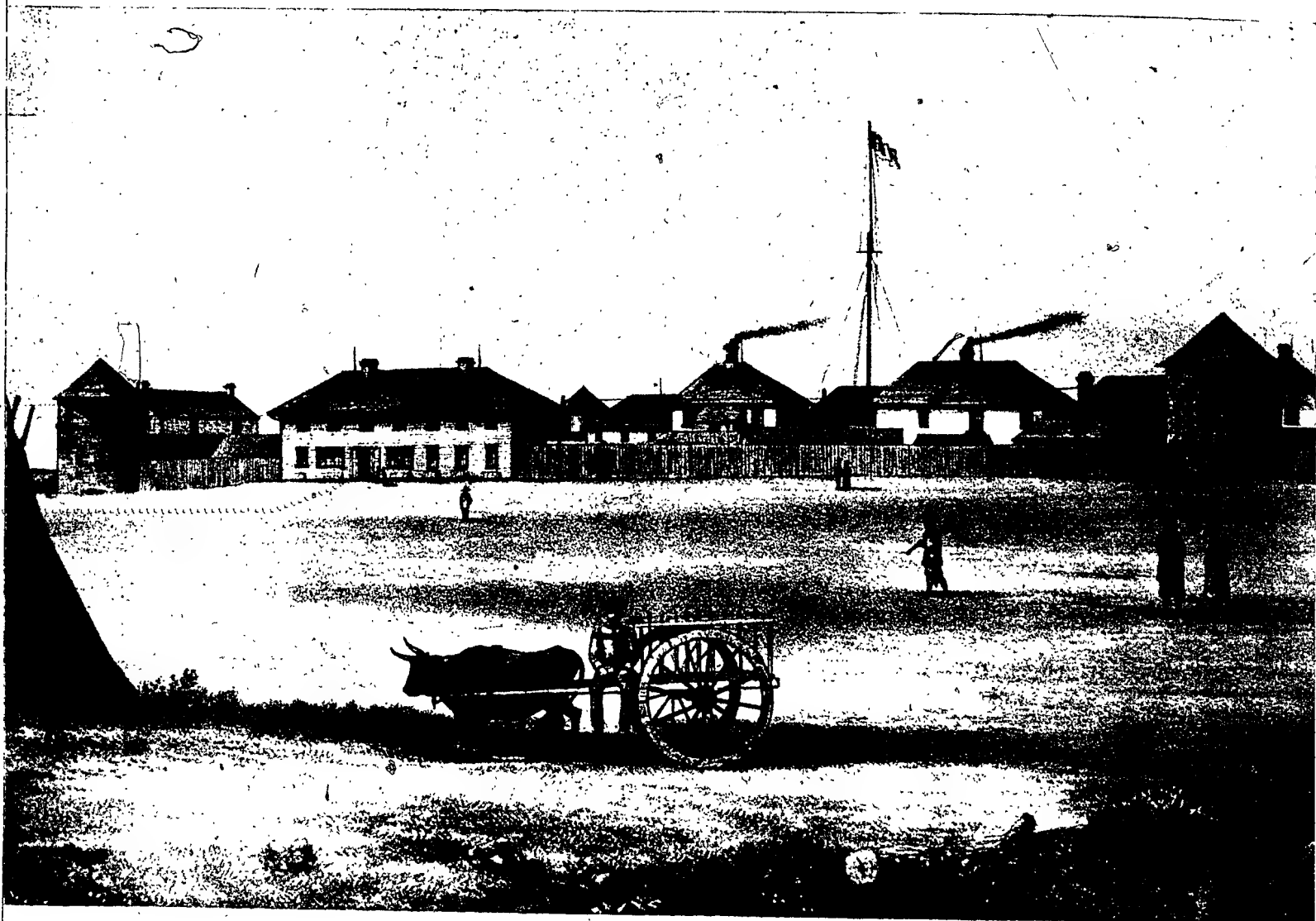
Turbulent waters showing the way to the historical coastline of Hudson Bay.





Winter Day . . .
Frozen waves and snow drifts forming mysterious castles—give the call of the north.

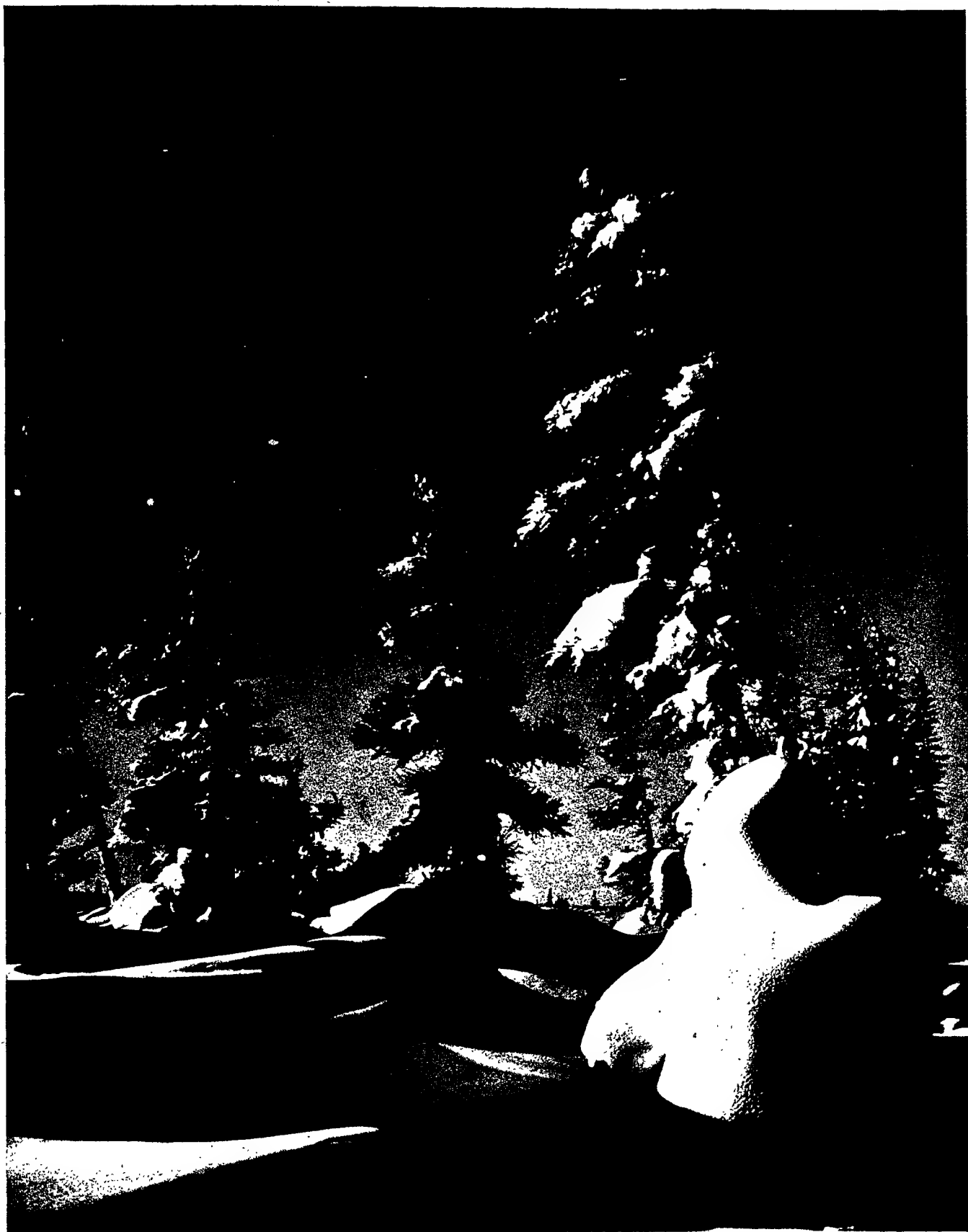




Upper Fort Garry at the "Forks" in the days of the Selkirk settlers.

—Photo, courtesy Hudson's Bay Company



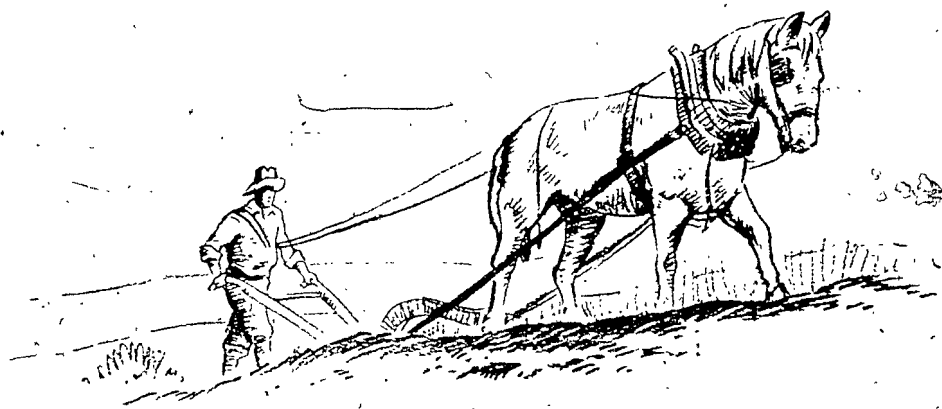


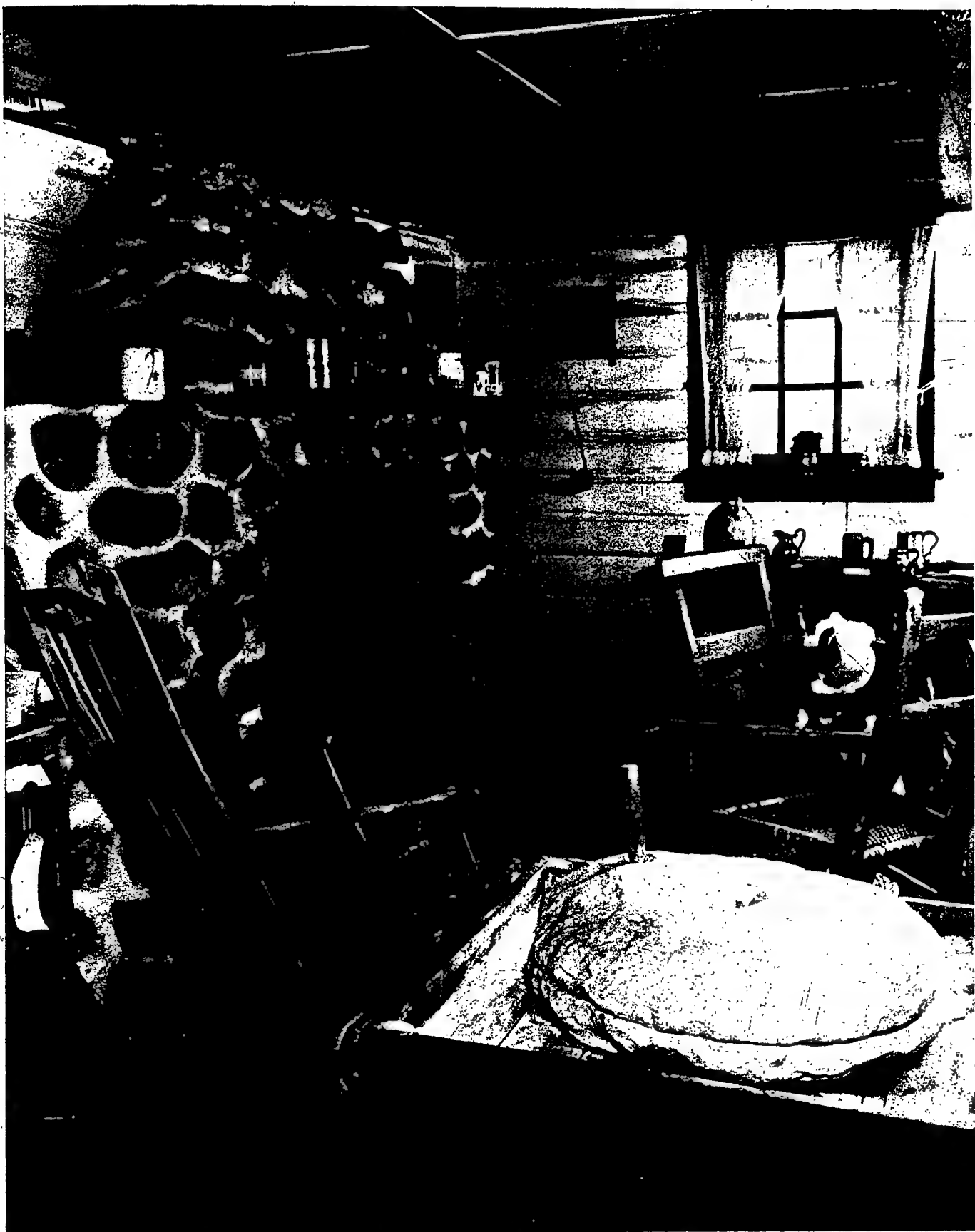
Nature's Art . . .

Sculptured by prairie wind and snow into incomparable beauty.



Settler's Dream . . .





Settler's Cabin . . .

*Typical of the homes of the hardy pioneers, this reconstructed room can be seen
in the Manitoba Museum, Winnipeg.*



FRONTIER CHURCH

LONG before the discovery of the North American continent, men talked and dreamed of a North West Passage as a short cut to the Orient. It was the search for this ill-fated and elusive gateway to the East that led to discovery and exploration of great areas of the Canadian Northland. The opening up of new Canadian lands, however, was purely incidental—the main thing was to find the North West Passage.

The importance placed on this northern sea route, although there had never been any positive proof that it even existed, was marked by what seems to have been a routine standing order in England's Royal Navy during the eighteenth and nineteenth century. The order called for so many officers and so many ships to serve part of their time in sailing the Arctic waters—presumably with a view to discovering the route through to the Eastern treasure land. In those days, of course, trade between Europe and India and China, highly competitive and remunerative as it was, involved long, dangerous and tedious voyages around the world. Thousands of miles

would have been saved if only the North West Passage could be found.

Thus, through the years and through the centuries little boats and brave crews fought their way through vicious northern waters in search of the short-cut.

Between 1819 and 1827, three attempts were made to find the passage by an officer of the Royal Navy, Sir John Franklin. In all of his early attempts Sir John had been unsuccessful and had suffered great hardships. Many of his men had died of scurvy and starvation and the Franklin expedition came into a great deal of criticism and ridicule.

Franklin and his officers, though brave and courageous men, according to recent Arctic historians, had a mania for discipline. It would appear from records that they considered it beneath the dignity of officers to do such menial work as going out to hunt game to keep themselves from starving. This, they thought, was the work of the hired guides and hunters.

After 1825, Franklin was sent to other parts of the world and his command split up. Nevertheless, in

spite of his bitter experience and disappointments, Franklin returned to the Northland in 1843 with two ships, the "Terror" and the "Erebus" and made, with 130 men, yet another attempt to discover the passage through the Arctic.

Franklin and his whole party disappeared, and though they were feared dead, search parties from all over the world set out in an attempt to find the lost expedition. The search proved futile and the fate of Franklin's party became but another of the unsolved mysteries of the Arctic. Clues and relics of the unfortunate party have been found in the Arctic wastelands as recently as 1936, but what happened to them is still a mystery.

The earliest endeavour to find the lost explorers was made by Sir John Richardson, a close friend of Franklin who had been with him on some of the earlier expeditions to the north.

The Franklin Relief Expedition under Richardson wintered at Cumberland Lake during 1847-48, during which time Rev. James Hunter was erecting and furnishing the Devon Mission at The Pas. Some of the carpenters from the expedition came over to help the missionary in his work.

In those days The Pas was a favoured spot with the Northern Indians. The Church of England had sent out a native Cree, the Rev. Henry Budd, to tell the Gospel story to the natives of the area. In 1840 the Rev. Budd founded what afterwards became the Devon Mission and Christ Church Parish.

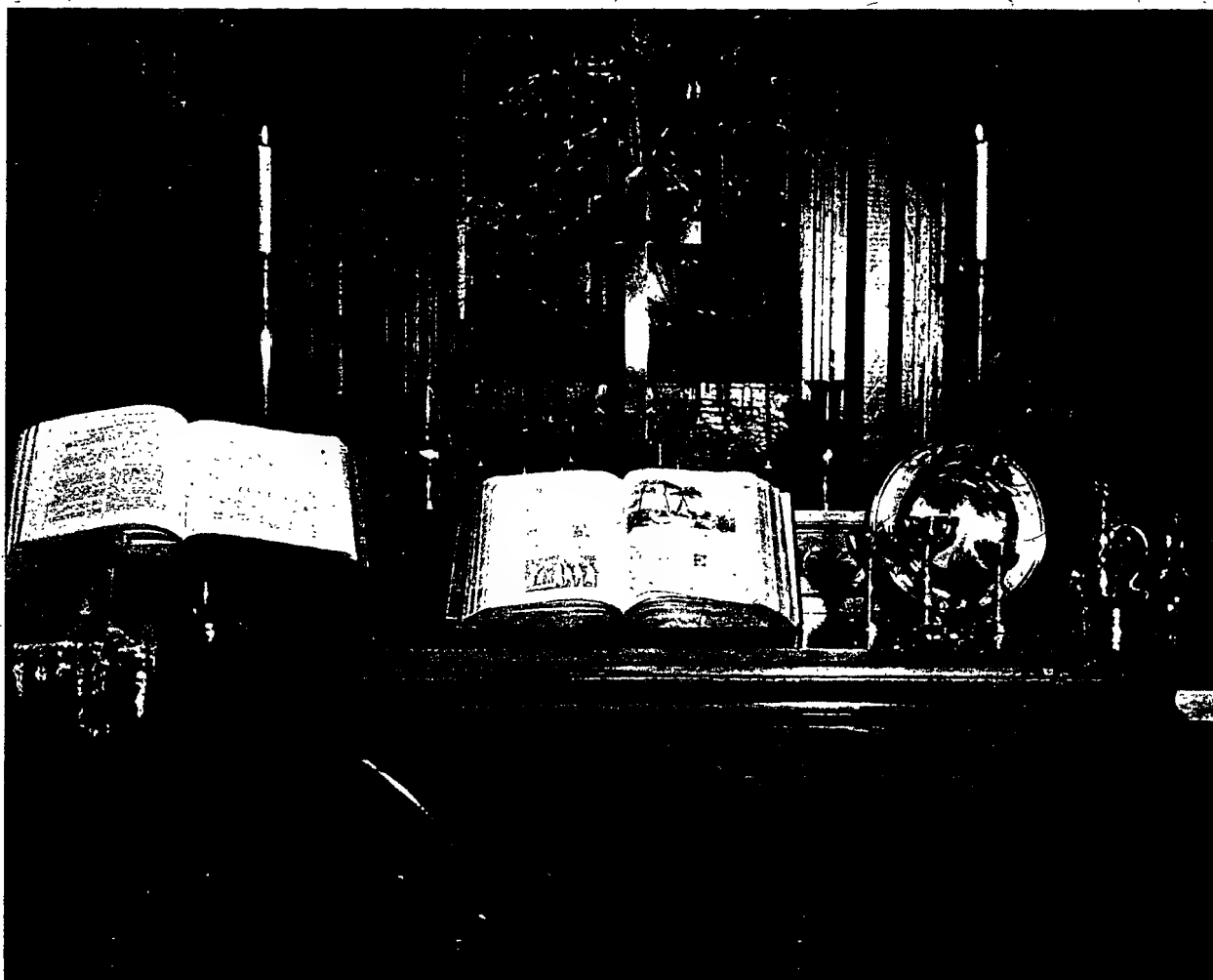
He was followed two years later by Rev. J. Smithurst, who described The Pas as "an oasis in the desert: the schoolhouse in the centre, Mr. Budd's house on the South side and the children's house on the North." Mr. Smithurst baptized thirty-eight adults and forty-nine children during his visit.

In 1847 the Rev. Hunter began building Christ Church at The Pas, and it was during this time that the crew of the Franklin Relief Expedition offered their help to the missionary.

Tradition says they built the Church, its pews and other furnishings, as well as the furniture of the Mission house. It is certain that the gallant men built a great number of articles still in use in Christ Church and the Devon Mission. Among these articles are a number of chairs made of native birch, some large chests of drawers, the Font, the pulpit, the Communion Rail, and three chairs in the chancel.

In 1896 a new church was erected and all the equipment transferred. Today the visitor can still see furniture and articles in Christ Church which were designed and made by men of the expedition, who later closed yet another chapter of the mysterious north.

For those who visit the old church at the northern crossroads of The Pas there is much of the historical and romantic past that can be seen. Guarding the front door of the church is a massive lock measuring seventeen by fourteen inches and nearly two inches thick. It is manipulated by a heavy iron key seven inches long, and the



The Altar.

Christ Church, The Pas.

hand-forged latch is of equally generous proportions with a horizontal bar eighteen inches long.

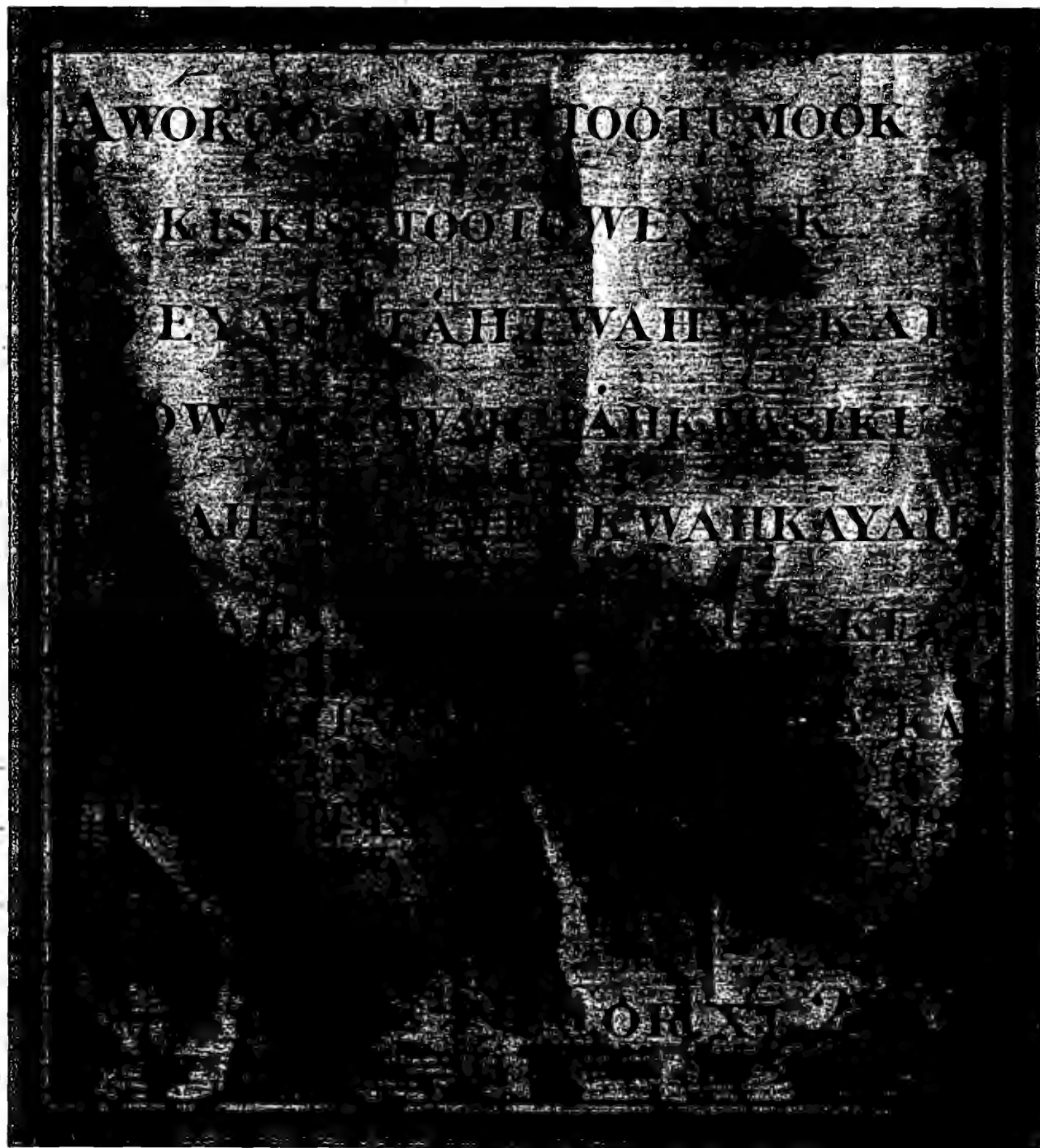
The pew ends are made of heavy planking and the high tops are carved in a fleur de lis design, while on the backs of the seats can still be seen the Indian's method of marking the days of the week—a series of strokes and X's—six strokes for the week days and an X for the Lord's Day.

There are two tablets bearing the Ten Commandments in Cree, and a similar pair bearing the Lord's Prayer and some Scripture. Among many other relics are two quaintly carved tall chairs in the Sanctuary, and a third of native birch made by the expedition's carpenters. The

pulpit and font are also in continuous use today and are in an excellent state of preservation.

The visitors' book, signed by thousands of people from all over the world should not be missed, nor should the visitor fail to see the massive old family Bible which is bound in black leather and illustrated by nearly one thousand engravings.

As old Christ Church stands on the "oasis in the desert" ground that was trod by Kelsey, Richardson, and scores of brave and gallant men who explored our prairie and north lands—it forms a link with the past—a link which cements the greatness of our country with the greatness of the world.



Scripture in Cree.

Christ Church.



Louis Riel's house, situated a few miles out of Winnipeg along St. Anne's Road is now a district post office.

"THE REBEL"

IN the Churchyard of St. Boniface Cathedral, a tombstone says simply "Louis Riel, died November, 1885."

Today, Riel is considered one of the heroic, almost legendary figures in the history of the Canadian west, but when he died in 1885, he was branded a rebel and a traitor. And it was as a so-called rebel that Riel left his mark on western Canada.

Prior to 1868, the village of Winnipeg was a small, quiet community built around the fur trading post at Fort Garry. Social life evolved around the various festival days or visits of dignitaries from the east. 1868 was the year of the first bad grasshopper plague, a condition which left the fort short of food supplies, aggravating the already difficult job of administering the affairs of the west, a task which the officials of the Hudson's Bay Company were finding almost impossible.

Eventually the task became too much. In 1869 the Hudson's Bay Company sold its western property to the Canadian Government, retaining considerable rights and privileges, but relinquishing all direct control and administration of people and lands.

To the people of the west this sale meant many changes. Taxation was immediately increased, hunting was licensed, the freedom of the settlers was restricted, and there was an influx of free traders which caused difficulties in administering law and order. But above all, the transfer necessitated a survey of the land—a process which took no account of the property of the

settlers who had set themselves up all along the rivers on a system of land strips.

The arrival of the survey party set off the spark which started the revolt across the west. Many of the young men of Fort Garry had been brought up in a revolutionary era, and not the least of these was young Louis Riel, whose father took an active part in the destruction of the fur trade monopoly as early as 1849. Young Riel became the leader of the provisional government which was set up following the transfer, prior to the confederation of the new province of Manitoba. This was Manitoba's first representative governmental body.

The provisional government, once operating, was determined to maintain its control. Therefore, when word arrived of the approach of Wm. McDougall, who was to be the first governor of the new province and the group of men from the east who were to be the new council, Riel's men set up a barrier on the highway south of the Fort, and defied the governor to pass "that blasted fence." On November 2, 1869, the rebels occupied Fort Garry, and on December 6, they imprisoned sixty of the fort's leading citizens. For eight months they held control of the fort, during which time McDougall gave up the struggle and returned east.

These incidents brought home to the government in the east the seriousness of the situation, so to replace McDougall, a much more capable man, Donald A. Smith, was sent out, and he was immediately successful in forming a representative assembly. This assembly was to prepare a bill of rights for the new province, but before negotiations could be made with the government

trouble started again with the shooting of Thomas Scott, a member of the survey party. The shooting was done inside the fort itself by members of Riel's group.

A military force was immediately dispatched from the east, Riel's government lost all the powers it had, and Riel escaped from the fort just as the troops arrived. Later that year 1870, Manitoba was created a province, "the postage stamp province," and covered what is now the south-east corner of Manitoba.

Although considered a rebel by many, Louis Riel's contribution to the growth of the west was very great. His chief concern was to defend the rights of the Metis and half-breeds, who had been the original settlers of much of the west. But there was a price on his head, so for over ten years he remained out of Canada leading a rather obscure life as a school teacher in the United States.

As the Canadian survey parties pushed westward, so did the troubles which had become synonymous with their inconsiderate actions. By 1885 they reached the South Saskatchewan River and the same trouble arose over the new survey that had occurred along the Red. Once again the settlers took up arms against the eastern invaders, and once again they called on Louis Riel to lead them. From his quiet life, Riel returned to head

an unorganized force of Indians and half-breeds against a military force made up of units from all over Canada, assembled with unprecedented speed by means of the new trans-continental railway which was in the advanced stage of construction. In a series of short, decisive battles, Riel's men were all defeated and most of the leaders taken to Regina as prisoners.

Despite efforts of government agents to have him spared as a move to prevent a permanent split among the Canadian people, and despite appeals to the American President (Riel was at this time an American citizen) Louis Riel was hanged at Regina in November, 1885, as a "rebel and a traitor to the crown." His death marked the conclusion of one of the stormiest periods in the history of the Canadian West. Riel's body was shipped back to Winnipeg, and was buried in St. Boniface churchyard, not many miles from his old home on the Red River. He had led his people, the pioneers of the west, in protest against the hardships and injustices imposed on them by the government of the east. He was responsible for a number of deaths during his uprisings, but he was also responsible for protecting the rights and freedoms of the people of western Canada. Many of the reforms which he had envisioned in his Bill of Rights were instituted within a few years of his death.



Louis Riel's grave, located on the grounds surrounding St. Boniface Cathedral.

FROM TRAIL TO RAIL TRANSPORTATION

SURROUNDED by smooth modes of modern transportation, we seldom think of the early, rugged stages it passed through before reaching today's efficiency.

When today one can cover the distance from Winnipeg to St. Paul, Minnesota, in two hours, it's hard to believe that at one time this trip took as long as two months. Travelling by Red River Cart was both slow and uncomfortable but the rude vehicle was as essential to the development of transportation in the West as was the dog sled and the York boat.

This cart, appearing about 1801, was an ingenious idea and particularly suited to those who invented it—the early settlers of the Red River. It was a two-wheeled affair, built entirely of rough-hewn oak, even to the axles and the wheel rims. It required only two or three tools and a few strips of raw buffalo hide to make and if an axle broke another was just chopped down, trimmed and fitted into place.

They were clumsy and unattractive and their wheels made a hideous creaking . . . a noise which could be heard miles off on a still evening . . . but each one had a carrying capacity of 1,000 pounds and was the most practical mode of travel for the settlers at that time. They were pulled by oxen or Indian ponies, one to a cart, and travelled in long strings or trains of 200 to 500. In an emergency, like the crossing of a river arose, the cart could be transformed into a type of boat. The

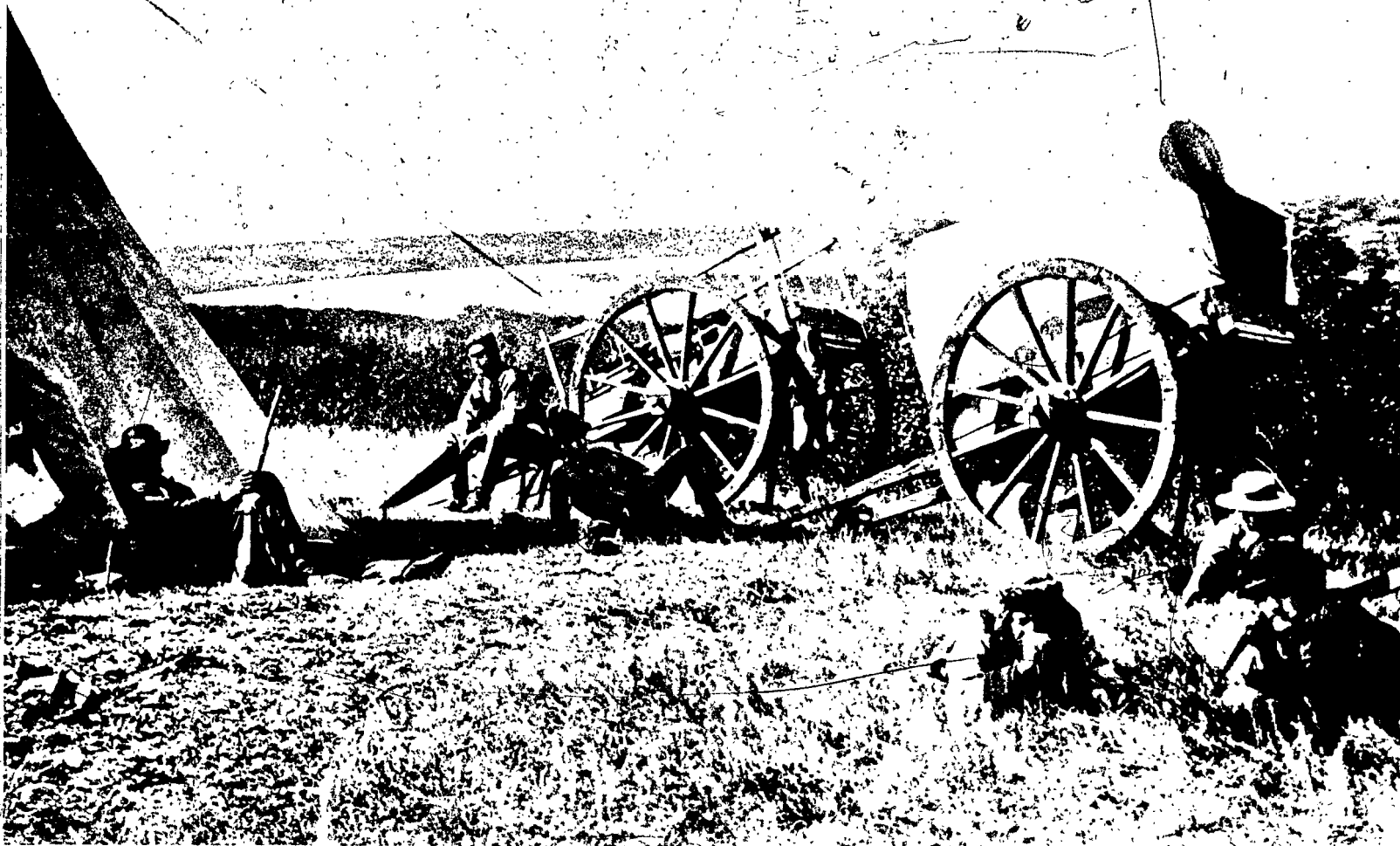


Courier of The North



Dog team — still used extensively in the north.

Photo. courtesy Hudson's Bay Company



—Photo, courtesy Hudson's Bay Company.

The Red River Cart, the early settlers' famed all-purpose wagon.

wheels were removed, bound together and covered firmly with buffalo hide, then loaded and conveyed across to the opposite bank.

Since the river flowed through the midst of the Settlement it was necessarily the other chief means of conveying freight. The Indian's favorite mode of transportation, the birch bark canoe, was capable of carrying heavy loads and was light on portages and easily repaired. It was adopted by the fur traders on arrival in the West who made it one of their most effective means of transportation.

However, the canoe was not large or strong enough to manage the heavy loads which had to be brought down

from Churchill and Norway House and so the Hudson's Bay Company introduced a much heavier craft in the way of the York Boat . . . one of the last of these may still be seen at the Lower Fort Garry. It was a large heavy craft capable of carrying as much as 7,500 pounds. A crew of nine managed it and often speed was gained by using sails. The return trip, from the Forks to the Bay took about two months.

It is a tribute to Manitoba's early boat builders that the York boat's usefulness so impressed General Wolseley that he arranged for 400 boats, built along similar lines to be sent to Egypt in 1880. Along with 500 Canadian voyageurs they played an important part in the advance of the Nile in that year.

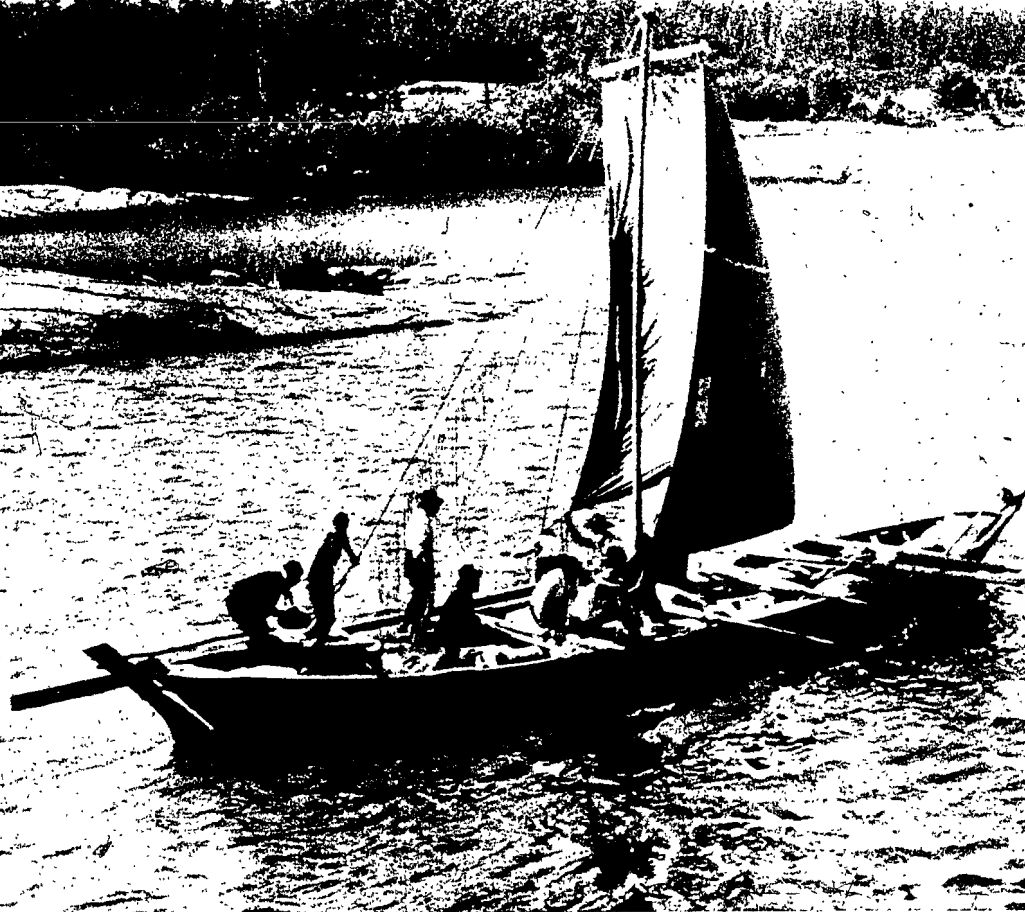
Boats and Red River carts served well as means of transportation during the summer but another mode of transportation had to be adopted for the winter months. Again we see the good sense of the Settlers in the fact that they took another leaf out of the natives' book and used the dog sled. A team could draw a load of half a ton at a good rate for more than thirty miles each day. At night they slept curled up in the snow after being tossed a fish for their supper.

The Winter Packet from Fort Garry was perhaps the most celebrated of all dog teams. Each year, between December and February, it made a rapid round trip from Red River to Hudson Bay, carrying letters and papers each way. With a gaily decorated harness sporting bells and a driver dressed in the colourful outfit of the country . . . the packet was sure of being the centre of interest whenever it made its appearance.

As the Settlement developed and expanded, more advanced stages of transportation were used. An enormous barge with a water mill decorating its stern, the first steam boat, "Anson Northup," created a stir of excitement when it arrived in the community in 1859 . . . Even

greater excitement was caused by the arrival of the first steam engine—"The Countess of Dufferin"—C.P.R. No. 1 locomotive—which now stands freshly painted just outside the C.P.R. Depot in Winnipeg. The old engine was brought up on a barge, towed by the steamer *Selkirk* on the Red River and "every person who could walk or ride made the trip to number 6 warehouse at the foot of Post Office Street to see the first engine . . . the engine that was to be the forerunner of many others, did not come to Winnipeg on rails. Though steam was up in order that the whistle might be blown to swell the chorus of welcome . . . wheels rested securely on the barge." While the white people went wild with excitement—the Indians just stood and stared, completely awed by the whole business.

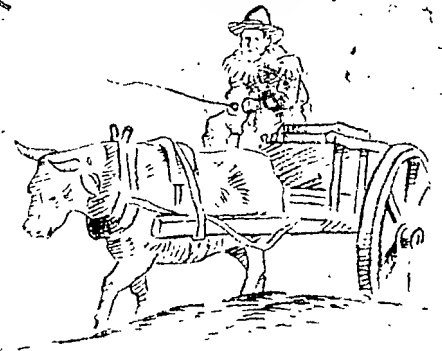
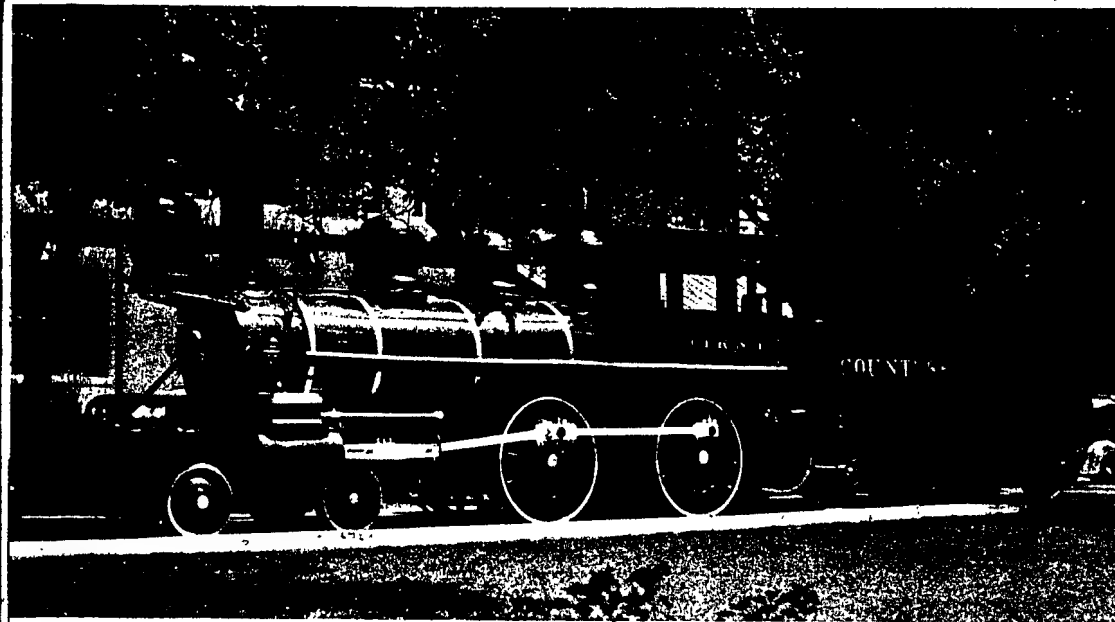
The Countess was used to lay the foundation for extending lines of transportation both east and west, and so from the first slow, awkward strings of Red River Carts Manitoba's mode of travel has advanced until today we have one of the most extensive railway yards on the continent, through which passes thousands of passengers and thousands of tons of freight every day . . . forever adding to progress in the West.



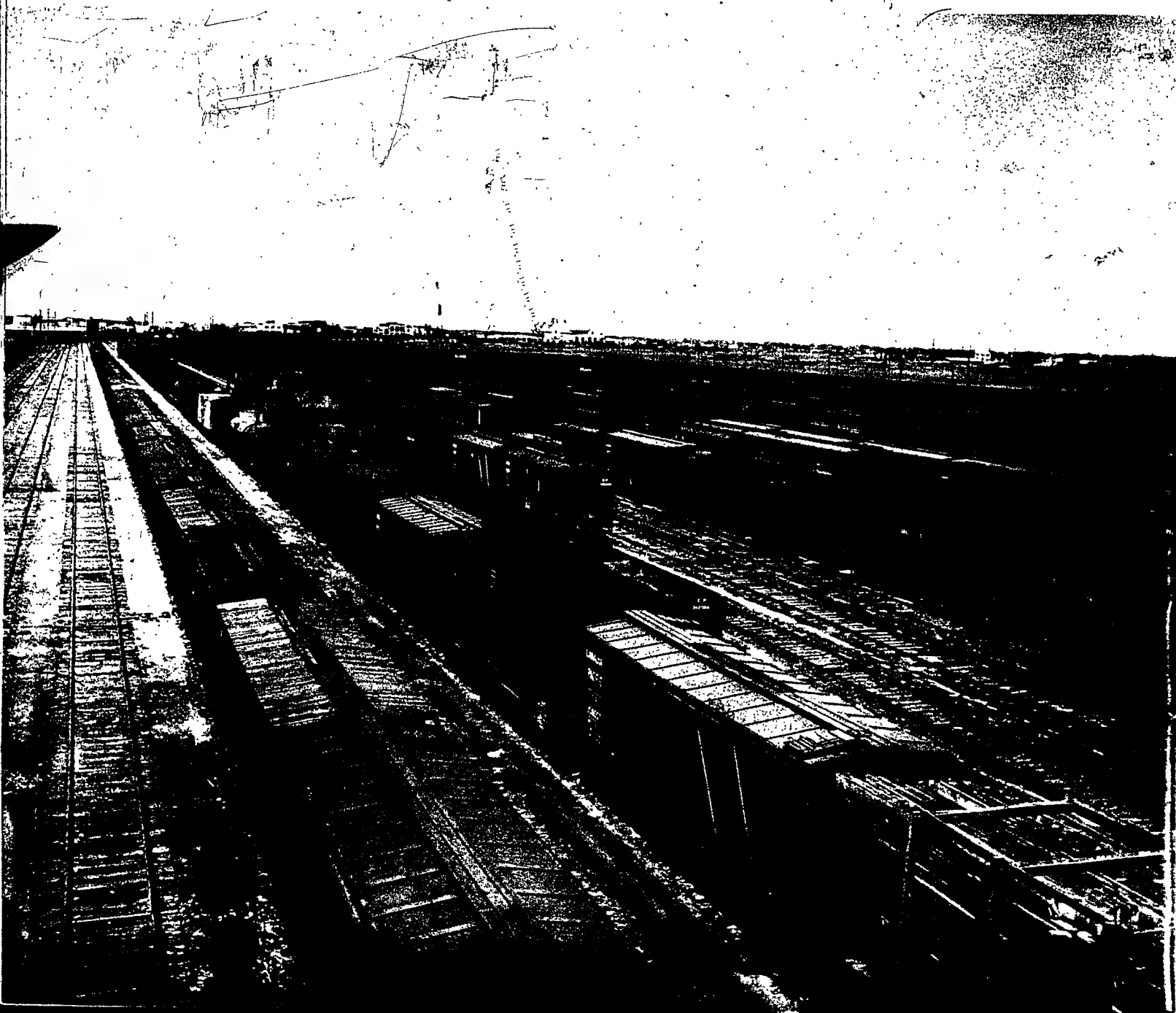
—Photo, courtesy Hudson's Bay Company.

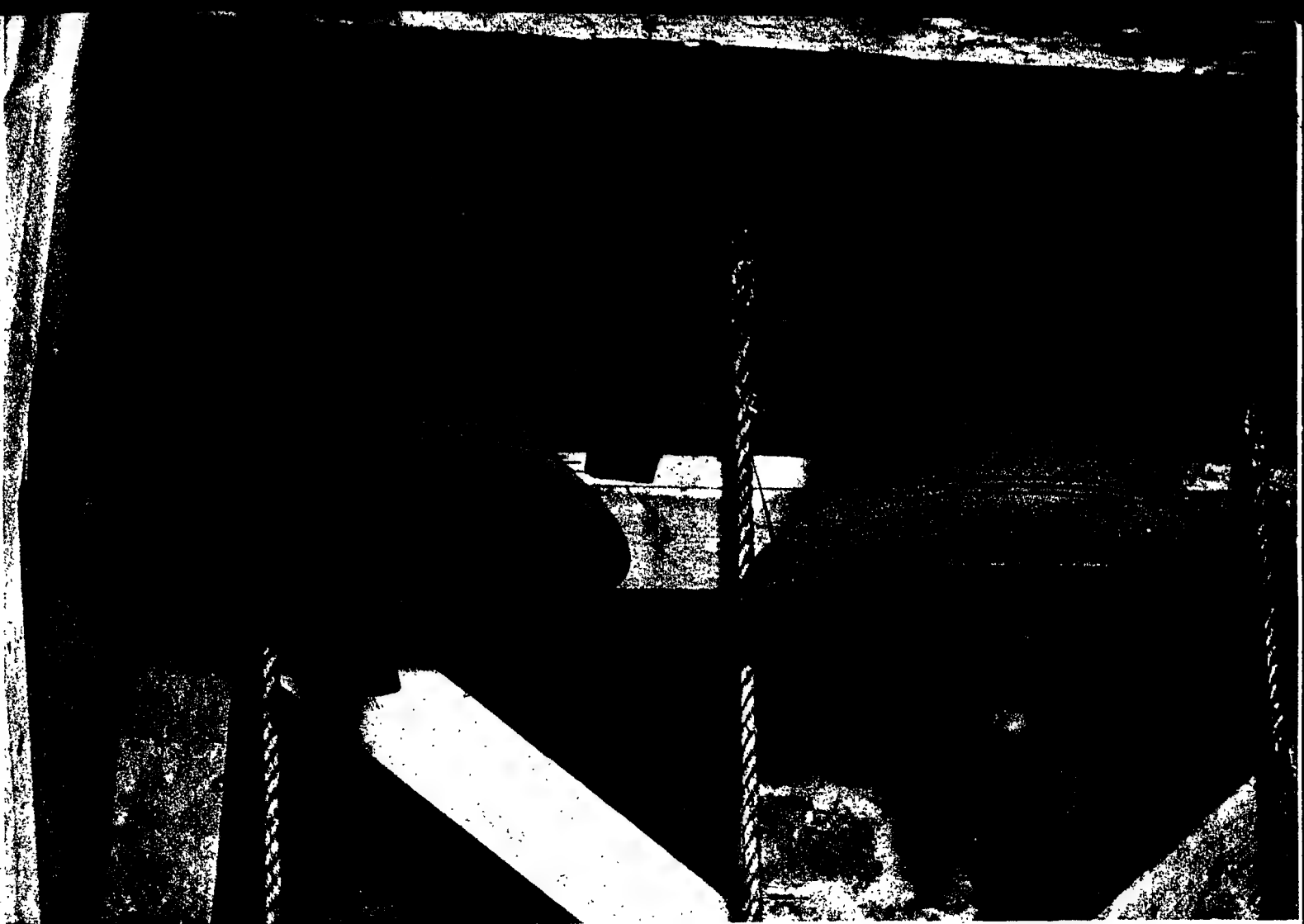
A York boat — freight carrier of the early days.

Countess of Dufferin — first locomotive to arrive in Winnipeg.



Winnipeg's mighty freight yards, viewed from Arlington Street bridge.





Bells of St. John's Cathedral, Winnipeg.

FORGOTTEN CADENCES

BELLS are no longer an important part of our everyday life. They, along with door knockers, lanterns, matches and spinning wheels, have been relegated to the back attic. Life today is too busy, too fast and too mechanized for anyone to spend time listening to a bell strike—let alone take time to ring it. The sense of peace and security that was lent to the pastoral scene by the ringing of the town or church bell of a century ago no longer exists. Today instead, we have the harsh shriek of the five o'clock whistle or the syncopated rhythms which vibrate from the juke box or the radio.

However, if you happen to have a respect for bells—you will find that Manitoba has quite a few tucked away in her belfries and museums.

The tolling of the first bell echoed across the Pembina Plains in the late autumn of the year 1819. This particular bell was a personal gift from Lord Selkirk to the little Catholic group in the colony he founded along the banks of the Red River some seven years before.

It had been waited for in high anticipation and was all the more welcome since it arrived later than expected and in a year of famine due to a plague of grasshoppers. It came from London via the Hudson Bay route . . . as did all freight in those days . . . and travelled from York factory by boat to Fort Douglas and then over the river to St. Boniface to be hung in the little log chapel built by the priests Father Provencher and Father Dumoulin. The

most interesting fact about this bell is that it disappeared completely for almost one hundred years. One would have thought that since it was the first bell to ring out in the Selkirk settlement it would have been especially cared for. But it wasn't until 12 years ago that it was found again. It was discovered through the persistent searching of Mrs. Margaret Arnett MacLeod, author of "Bells of Red River," and one of Manitoba's outstanding historians.

For twenty years it hung in the spire of the small log chapel, the only bell of the Catholic church, but in 1840 it was succeeded by the trio of bells which now hang in the present Cathedral.

At this time Lord Selkirk's bell disappeared and it wasn't until 1937 that its whereabouts were revealed. It appears that from 1840 to 1868 it pealed out the services of the little church of St. Francis Xavier. In July of 1868 the steeple of this small church crashed down in a hurricane which caused devastation all up and down the Red River valley . . . and the bell lay on the ground near the church, cracked and unnoticed until someone rescued it and carried it down to the basement to be discovered nearly 70 years later by Mrs. MacLeod.

This bell holds a certain significance today, particularly when we realize what we owe to those first settlers who, through flood, fire, famine and fur trade wars, colonized the country. We owe a special debt to Lord

Selkirk, whose vision of this land of comfort and security came true through very great sacrifices on his part.

He died a young man in 1820 . . . and the bell, which today may be seen in the Hudson's Bay museum . . . "remains the only public gift he made to the colony he founded. As such it is of keen interest to all in the western land who share in its heritage".

John West's Bell . . . hangs in the little Anglican church of St. Clements situated near the river not far from the town of Selkirk. John West, the first missionary from the Church of England, came to Western Canada in 1820. This bell rang out its first peal in the oak church built while John West was in charge of the parish. Later it was hung in the first stone church in the Red River district in 1834—the same church which became a Cathedral on the arrival of Bishop Anderson from England in 1849. When St. John's Cathedral was re-built in 1862, three bells were hung in the new belfry. This apparently was the year that the John West bell was given to St. Clements and there it has been hanging ever since.

This little bell has been chiming services now for almost 128 years. It sent men adventuring off to the Hudson Bay, to the Rocky Mountains, to the Arctic ocean, and to the far Yukon. In its short life it has taken part in a great many adventures and has rung out its farewell and its welcome to a host of voyagers.

The Bells of St. Boniface . . . have shared in a variety of experiences. The three of them, on their way to their destination in 1840, weighing more than 1600 pounds, caused the first recorded strike in this country when

dockers objected to the weight of the bells. Undeterred, they travelled the Atlantic five times and also in one period of their history, became the inspiring theme of a world famous poet. All this before they finally settled down, according to the best bell usage, in a tower. They were the Red River's first chimes—the famed bells of St. Boniface Cathedral . . .

The founders of the bells, the famous Mears of White-chapel, who also cast London's Big Ben and have been casting bells since 1570 have probably never sent out bells to a more varied career than the bells of St. Boniface. Little did Wesley Bond realize that his visit to St. Boniface in 1851 would cause the bells to echo throughout the world for years afterwards. Mr. Bond came from Philadelphia and was very impressed with the West including the peal of the three bells hanging in the Cathedral. He kept a diary of this trip which was published in a local paper on his return. It so happened that Whittier was visiting Philadelphia at the time and reading the incident was inspired to write the famous poem . . . "The Red River Voyageur" . . .

*"Is it the clang of wild geese?
Is it the Indian's yell,
That lends to the voice of the north-wind
The tones of the far-off bells?"*

*"The bells of the Roman Mission,
That call from their turrets twain,
To the boatman on the river,
To the hunter on the plain!"*

St. Clement's Church, situated on the river road one mile south of the town of Selkirk.





Ukrainian church towers that might be set down beside the Danube without being out of place. Dauphin, Manitoba, has many immigrants from the Central European countries.

In 1860, while Bishop Tache was north, the St. Boniface Cathedral caught fire and the bells crashed to the ground broken and partially melted. Bishop Tache collected the pieces which amounted to about one thousand pounds of metal and sent them to London where they were recast. After several misdirected trips across the ocean they finally arrived at St. Boniface in 1864 and on that Christmas Eve they once more melodiously pealed forth midnight mass, even as they do now. "We may never know what those bells must have meant to the boatman, the hunter, and the early pioneer, yet it is certain that in the rugged life of the early settlement they played a great part in keeping the settlers' mind to the higher thoughts of life . . . just as they do today."

The Lower Fort Bell . . . Here's a bell that for many years played a notable part in the making of history in the Red River district. From 1850 on, this bell ruled the lives of all connected with the Lower Fort, including the Governor's residence—now the Manitoba Motor Club. It served as a clock and as a calendar for about sixty Hudson's Bay Company employees, store keepers, clerks, warehouse men, cattle and farm men, gardeners, carpenters, a miller, a blacksmith, men from the saw mill and brewery, fishermen, hunters and men who built the sturdy boats.

At 6 a.m. winter and summer the bell summoned all to work. The bell chimed breakfast at seven-thirty and called the men back to work an hour later. At one o'clock its peals announced dinner, at two o'clock work again, and six o'clock was time to stop. It was a long, full day in those times for there was much to do and the bell regulated the day.

Voyageurs and traders bringing their furs from the far north listened for the sound of the bell. It meant the end of the journey, some refreshment and a little rest. They always tried to make the Fort at its ringing. Its peals were also a signal, and merry shouts echoed as brigades of canoes or York boats raced for the landing at the creek. And the bell rang through the crisp cold air of winter as dog teams loaded with furs dashed in through the big gate near the frozen river, or a fur-clad chief factor or visiting company official stepped from a cariole.

So, during sixty-one years, the bell of the Lower Fort has marked events long gone into Red River history. It has mingled its voice with commerce and with the traffic of dog train and York boat. It has rung out to the clatter of horsemen, to the voyageurs' songs, to the harsh screech of the Red River carts . . . and through all the robust business of pioneer life along the river's banks. Now, silently it hangs from its wooden support in front of the Governor's residence, as if in contemplation of the new and undreamed age . . .

Grace Church Bell . . . The last bell of the Red River days came to Grace Church and spent much of its time filling a dual rôle . . . being first the town bell, then the church bell, the fire bell and sometimes all three.

It was the only bell to come out to the Red River Settlement by ox-cart and on its arrival was immediately adopted as the Town Bell by the small village of 300 souls, just newly christened Winnipeg.

During its time of public service, Grace Church bell rang out for two outstanding events. One in 1918 when peace was declared, the other in August, 1870, when Lord Wolseley and his troops arrived from the East to assist in celebrating the exciting fact of Manitoba reaching provincehood.

Once capital of the province, the town of Winnipeg began to expand and since many of the buildings were constructed from wood there were occasional fires. Alarmed by the need of some type of fire protection the villagers got the loan of a "machine"—the Hudson's Bay Company's fire engine from the Upper Fort. They established it in the village and then organized themselves into a fire fighting brigade. The Town bell then took over the rôle of fire alarm bell and for a period participated in many exciting moments.

Little Grace Church looked very neat and new on the corner of Water street and Main, when the bell was hung in its recently finished tower, and Rev. George Young took great pride in ringing it himself for his first service.

Later Mr. Young was called to Emerson and the bell was sent to him there in St. Andrew's United Church, where it still hangs today and still rings for the services each Sunday—its voice unchanged since pioneer days

HOW OLD IS MANITOBA

IF YOU wish to learn something of Manitoba's early and natural history you'll benefit by visiting the Province's Museum, just two blocks north of the Legislative Building in the Auditorium. It is open every week day from 9.30 to 5 o'clock, and Saturday mornings.

Many museums make vast collections of foreign items—the Chicago Museum may have a famous collection of jade . . . the Seattle Museum an outstanding collection of Chinese vases . . . the Denver, a collection of Persian snuff boxes . . . but this museum has concentrated on exhibits from Manitoba and North-Western Canada. This makes it both an education and a pleasure for visitors to the province, since here they can learn something of the birds, animals, Indian tribes and other early peoples who were native to the West.

There's a collection of relics of the "Mound-builders" so called because they made various types of mounds of earth for burials, ceremonials and for defense purposes. There are relics of the Sioux, Crees and the Chippewa . . . tomahawks, war-eagle bonnets, Indian pipes and decorated scalp locks. The museum also has a splendid collection of Eskimo effects . . . a woman's beaded coat, cooking utensils, oil lamps made from soapstone—a soft and easily carved stone.

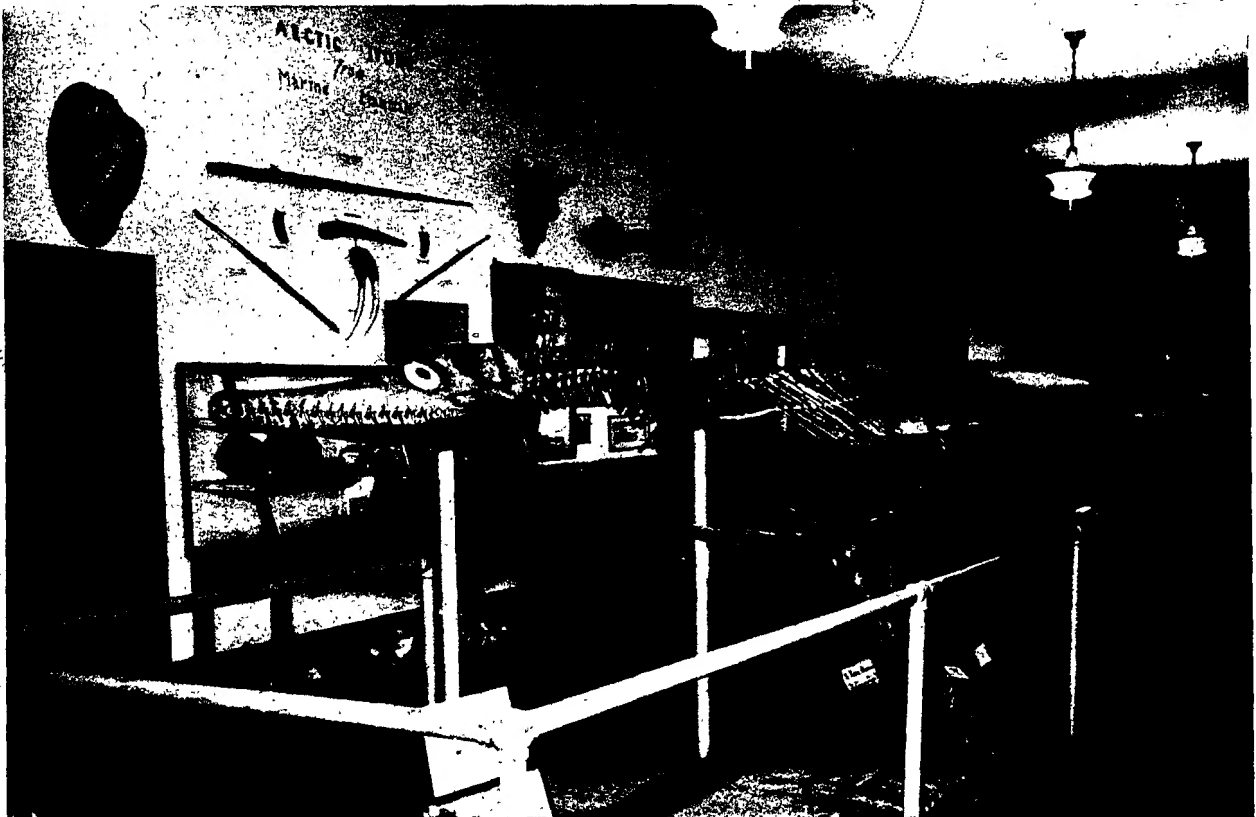
The museum curator is also gradually acquiring a representative exhibit collection of certain species of

mammals, the bison, timber wolf, coyote, musk ox and deer, and specimens of rare and extinct birds such as the Whooping Crane and Passenger Pigeon.

Lake Winnipeg, Lake Manitoba and the Lakes of the Woods are the chief bodies of fresh water remaining after the disappearance of the great Lake Agassiz which was formed by the melting of glacial ice during the last glacial period . . . and vanished some 15,000 years ago. A variety of fine specimens of animals and plants which were preserved in stone on the bottom of the lake and as old as creation, may be seen in the museum. There is a fossilized skeleton of a huge sea reptile . . . a pleisaur . . . which was found near the town of Treherne and the fossilized shells of some of the ancestors of our present day squid and octopus.

But, if you wish, you can discover many of these for yourselves by examining the walls of some of our outstanding public buildings. In fact, here in the Legislative Buildings, you can walk in the midst of an age which was formed some 270 million years ago! The territory here abounds in ancient lore and interesting natural history . . . much of which may be studied at the Manitoba Museum.

In your tour of Winnipeg you should also make a point of visiting the Historical Exhibit of the Hudson's Bay Company, located on the fourth floor of the store. It contains the finest private collection of its type in Canada.



A section of the Manitoba Museum

